



IN NOVEMBER.

BY MISS M. E. WINSLOW.

Leafless and bare,  
November's force blast blowing,  
The keen sharp air  
The earth with crisp leaves strowing,  
And over there,  
Upon the mountains, snowing.  
No more bright flowers  
Where late they were paraded;  
No soft, warm hours—  
The summer's greens have faded;  
No dreamy bowers  
For souls and bodies faded.  
Yet warm inside  
Thanksgiving fires are burning;  
With loving pride  
Strayed hearts are homeward turning;  
Though roaming wide,  
For home's dear love-light yearning.  
Lives of clear dead  
Slight of the summer's greenness,  
The unclothed head  
Bowed to the winds' sharp keenness;  
Yet fires are fed,  
Despite of nature's leanness.  
Down sinks the sap,  
At autumn's first rude chilling,  
To earth's warm lap,  
So motherly and willing,  
The winter's gap  
With summer fullness filling.  
The roots strike down  
Through soil and pebbles slowly,  
From winter's frown,  
Safe hid in covert lowly;  
So our life's crown  
Lies hid in Christ, the Holy.  
So let us grow,  
As autumn's rough blast rages,  
Beneath the snow  
Down to the Rock of Ages;  
Our life aglow,  
Though winter death-war wages.  
So let us still  
Through the dread months be clinging  
To God's warm will,  
Clear through the darkness singing,  
Till at spring's thrill  
Up with the grass we're springing.

REMINISCENCES OF WILBRAHAM.

BY REV. E. COOKE, D. D.

The M. E. Church and Wesleyan Academy at Wilbraham had a separate origin both in time and place, but soon blended their histories together. Wesleyan Academy was established at Newmarket, N. H., in 1818, when the writer was a little boy in the primary school. It was placed under the charge of the ripest scholar of our Church at that day, Rev. Martin Ruter, who had the honor of being the pastor and teacher of a New Hampshire boy who subsequently became the distinguished Prof. Thomas C. Upham, of Bowdoin College.  
The General Conference of 1820 established the Western Book Concern at Cincinnati, Ohio, and elected Dr. Ruter as its managing head. The academy at Newmarket, deprived of its head, began a rapid decline, and a new head was sought. Who was the incoming man worthy to wear the mantle of Ruter? All eyes at once turned to the rising star of uncommon brilliancy among the hills of Vermont.  
Wilbur Fisk entered the University of Vermont at Burlington, in 1812. The war of 1812 with England soon rendered it expedient to close the college, owing to its close proximity to the Canada line, and young Fisk went to Brown University, presided over by the distinguished Dr. Wayland, where he graduated in 1815. Entering at first upon the study of law, as his life profession, Providence soon led him to change his plans and enter the ministry of the M. E. Church, in which the field was ready for him to come in and be the leading spirit in directing the educational efforts of that rapidly increasing body of Christians.  
Marked in his personal appearance, scholarly beyond any of his peers in the ministry, richly endowed with the graces of eloquence, having a rare faculty for controlling other minds, his own mind strengthened and matured by several years of ministerial study and contact with men, he was emphatically the man for the place.  
In looking the ground over, he came to the conclusion that a more central location should be sought for the Methodist school of New England. Where should it be?  
This brings us to the Church at Wilbraham. In the year 1791, two preachers, Mezzies Ryner and Lemuel Smith, belonging to the New York Conference, and then on the Hartford circuit, first introduced Methodism into Wilbraham, preaching in the house of Mr. Charles Brewer. In 1793 the first house was erected, forty by thirty-four feet, as a place of worship, having slab benches, roughly constructed, in place of pews. This edifice was afterwards reconstructed into a dwelling, and is now the residence of Dr. Foster. An informal Conference, something like our district meetings of the present day, was held there in 1794. Asbury and Jesse Lee were present to sound the word of march to the preachers: Ostrander, with voice like a silver trumpet; Pickering, with his keen, incisive logic;

Enoch Mudge, the first-born of Methodist preachers in New England; Timothy Merritt, subsequently one of the apostles of Methodism in New England, but who had not at this period joined the itinerant ranks.

Another Conference was also held in 1797, presided over by Jesse Lee, appointed to that duty by Bishop Asbury. Methodism in New England was not recognized as the New England Conference till 1800, when the first regular New England Conference was held in Lynn, Mass. A regular session of the New England Conference was again held in the old church, in 1826, presided over by Bishop Roberts.

Wilbraham continued a part of the Tolland Circuit till 1823, when it first appears on the minutes as a separate charge. Rev. Phineas Peck appointed pastor. This brings us to another important event intimately interwoven with the subsequent history of this Church.

As already stated, Wesleyan Academy at Newmarket had greatly declined. The trustees had closed its doors and resolved upon changing its location where it could rally around it both more local and general support.

The Church at Wilbraham had become a strong and vigorous society, having some of the leading citizens of the town among its members. Rev. Jos. A. Merrill, then presiding elder of the New London district, has the honor of first suggesting Wilbraham as the future location of the Institution about to be transferred. This proposition was heartily seconded by Rev. Mr. Peck, the preacher, and the influential laymen. Among those bearing a leading part then and through its earliest struggles, may be mentioned Calvin Brewer, Abraham Avery and Abel Bliss. These sent a delegation to meet the trustees in Boston and proffer the aid which the citizens of the place promised to raise. The proposition was accepted by the trustees, and Wilbraham became the future site of the mother of all the educational institutions of Methodism in the New World. A charter was obtained from the Massachusetts Legislature in February, 1824, and a building was erected, still known as the "Old Academy," costing about five thousand dollars. The school was formally opened by the new principal, Rev. Wilbur Fisk, in its new location, Nov. 8, 1825, with eight students.

We have traced the history of the transfer of the academy, to show what part the Church in Wilbraham had in that important transaction.  
In 1832, a legal society was formed in Wilbraham, conforming to the Massachusetts Statutes, and steps were taken towards building a larger and better church edifice. This second house of worship stood on the south side of the present church lot, and was, when the present church was erected, removed and fitted up as a school building for the department of music. This building was sixty by forty-two feet, with a tower and bell, and was limited to cost \$3,000 above the foundation and stone steps. An organ costing about \$500 was placed in this edifice—one of the first to find its way into a Methodist church on this side the Atlantic. This edifice was dedicated in June, 1835. Dr. Fisk, then president of Wesleyan University, preaching the sermon.

This second church edifice was the scene of grand labors for both the Church and the school for more than thirty-five years. Here were heard some of the noblest efforts of the sainted Fisk; the moving appeals of Orange Scott, the fatherly warnings of the loving, apostolic Hedding, the clear tones of the majestic Raymond, the earlier efforts, full of promise, of the scholarly Warren, and of other lesser lights of the pulpit too numerous for mention.

Passing over an interval of years, we come to the present noble and enduring structure. Fifteen years ago last May, or immediately after the adjournment of the General Conference of 1864 in Philadelphia, Dr. Raymond was called to the chair of theology in the Garrett Biblical Institute at Evanston. This election created a vacancy in the headship of the Academy and the pastorate of the Church. At an adjourned meeting of the trustees of the Academy in July following, the writer was elected principal of Wesleyan Academy, and soon after was made also the pastor of the Wilbraham M. E. Church by the authority of the presiding elder of the district. Taking a few weeks to prepare the work for his successor at East Boston, he entered upon his pastoral duties at Wilbraham, Sunday, August 14, and his labors as principal of the Academy the Wednesday following, August 17, 1864.

[Concluded next week.]

Christianity is the true citizenship of the world; and universal peace and the free exchange by all lands and tribes of their several peculiar goods and gifts are possible only as all are grouped around, and united by, the cross of a common Redeemer and the hope of a common heaven. — William R. Williams.

PETER BOEHLER.

[See Herald of July 10.]

BY REV. WM. McDONALD.

We parted with Peter Boehler at London, May 4, 1738, to follow the Wesleyans through their earnest struggle into the light of justification, while he pressed on to Southampton, in order to embark for the New World. The Wesleyans are rejoicing in their new-found freedom, and Boehler is on his way to the Carolinas, to preach the Gospel to his countrymen, many of whom had been driven from their fatherland by merciless edicts, which had been issued by order of the Holy See. It is estimated that "not fewer than twenty-six thousand, six hundred and seventy-eight persons, men, women, and children—the aged, the sick, and newborn infants with their mothers"—from the different countries of Europe, "were driven in mid-winter from the land of their fathers, and sent forth, through fields of snow, in quest of a people who were not hardened into fiefs by papal superstition, and among whom they might live in safety and peace." For the relief of these Protestant sufferers England raised the praiseworthy sum of \$165,000. And a goodly band of these worthies, in charge of Baron von Reck, and their self-sacrificing pastors, John Martin Bolzine and Israel Christian Gronau, were welcomed to the American colonies, receiving generous sympathy and timely aid from the worthy governor, Gen. Oglethorpe. Boehler had not only these his brethren in view, but also the salvation of the Indians and the negroes.

Boehler had an introduction to, and a pleasant interview with, Oglethorpe, before leaving London. The Governor was delighted with his spirit and intelligence, and gave him letters of introduction to some persons of note. After one hundred and thirty days' beating about the English coast, and a stormy passage on the Atlantic, they reached St. Simon's, and finally Savannah, Oct. 15th.

It will not be forgotten that Seiffart, the Moravian elder at Savannah, the personal friend of John Wesley, was a man of great sagacity. Wesley proposed to join the Moravians, but Seiffart dissuaded him, telling him that God had given him another calling in which he might be more useful. And these veteran soldiers of Christ met on Wesley's 80th birthday, at Zeist, in Holland, Wesley declared that he had proved the soundness of the advice by the experience of each succeeding day.

When Boehler landed in Savannah, he found that the disturbed state of the country, the probability of an open rupture between England and Spain, had alarmed many of the colonists, who for safety had fled to Pennsylvania, leaving but a handful of brethren, and no slaves. Accompanied by Schulius, he went to Parisburg, but found no negroes in the neighborhood. Still they made this their centre of operations. Boehler was soon after attacked with fever and a "terrible cough," which well-nigh terminated his earthly life. Schulius, who was also attacked by the fever, which proved fatal; and Boehler, just able to stand, conducted the funeral service of his beloved friend and brother.

Boehler and Seiffart returned to Savannah with their depleted charge, now numbering but "five men, one woman, and a boy." Here he met Whitefield, who sought his acquaintance, and with whom he took part in a service "attended by a multitude of people, who were addressed in the English and German tongues."

Mr. Whitefield had purchased of a Mr. Allen five thousand acres of land in the forks of the Delaware, for which he paid \$11,000. He proposed to Boehler and his Moravian Brethren to settle upon these lands, establish a school for the colored people, and name the settlement "Nazareth."

Boehler and his brave band, regarding this as a providential opening, gathered their company, and started for their new home on foot, exposed to all the hardships of a journey through a dense wilderness of many hundred miles, and to perils from wild beasts and savage tribes which thronged their pathway.

On the 30th of May, their long-sought home was reached, and the solitude of the forest was broken by their songs of praise to their merciful Protector. The Brethren immediately engaged in the erection of their negro school; but in the midst of their labors, instructions came from Mr. Whitefield to abandon the work. The reason for this sudden change does not appear.

Boehler was requested by Bishop Nitschman to return to Europe, where his services were greatly needed. He made his way to New York, where he remained a brief time, only to be bitterly opposed by the Presbyterian ministers, who warned their people not to attend his ministry, while the Dutch pastors went so far as to order their deacons to lay violent hands upon him.

Threats and mob violence seemed to prevail, and all, so far as we can see, without cause.

He sailed from New York for Bristol, January 29, 1741. The voyage was made in twenty-seven days, but not without great peril, as the vessel proved to be old and leaky.

After a brief stay at Oxford and London, he proceeded to Herrndyke, in Holland, arriving there the same day with Spangenberg, who pressed him to return with him to England, which he consented to do, and was sent on a mission to Yorkshire. Here he devoted himself to his mission of mercy, preaching generally twenty times a week, often to congregations of from three to four thousand.

At this period the rupture between the Moravians and the Wesleyans took place. It does not appear that Boehler acted other than as a "peacemaker" in this war.

Boehler was united in marriage to Miss Elizabeth Hobbs, on Feb. 25, 1742. She seems to have been a lady of great moral excellence and intellectual culture.

A company of Moravian emigrants reached England from Holland, Feb. 24, 1742, where they were soon organized into a "sea congregation," with Boehler for their pastor, to make the voyage of the Atlantic for a settlement in the New World. They took passage in the "Irene," bidding adieu to their friends amidst tears and prayers.

The war between England and Spain, being then at its height, made a trip across the Atlantic uncommonly perilous. They first encountered a storm so severe that they were obliged to lash the helm, and let the vessel drive before the gale. Once a privateer bore down upon them with the sure prospect of seizure, as the "Irene" was utterly defenseless. The Brethren prayed, and all at once, as if seized by sudden fear, the captain allowed them to pass without molestation, for which they offered thanksgiving to God.

Their first landing was at New Haven, where, by invitation, they visited the College, and Boehler preached to the students. They proceeded to New York, thence to Philadelphia, where they arrived June 7, 1742, at the hour when Count Zinzendorf was preaching in one of the Lutheran churches.

The meeting of the Brethren was mutually joyous. They proceeded at once to Bethlehem, where Boehler immediately commenced his labors. In the fall of the same year he made his last visit to the Indian tribes. It would be difficult to describe the perils of this journey. Boehler returned to Bethlehem to his devoted flock; and such was the estimation in which he was held, that the eighth Pennsylvania Synod elected him their Moderator.

He accompanied Zinzendorf to New York in January, 1843, where the Count took his final leave of the American continent. After Zinzendorf's departure, Boehler remained in New York for some time, where his ministry seemed to have been greatly blessed. Mob violence broke out at last, and he was arrested, and without any opportunity for defense, was thrown into prison. He was soon after released, and was obliged to leave the city and return to Bethlehem; and in the years 1743 and 1744, he presided at six union synods.

On Spangenberg's arrival, in November, 1744, Boehler was allowed to return to Europe. He sailed from New York, April 8, in the "Queen of Hungary." This voyage was not without its perils. Before they had reached the English shore they were captured by a Spanish privateer, and stripped of all their possessions. They were finally landed at St. Malo on the 5th of May, where they were conducted to the Castle. The Governor secured for the Brethren a safe departure, and after other detentions and severe trials the towers of Rotterdam appeared in sight, and a hearty welcome was given them by a Mr. Leonard and his good wife.

Boehler proceeded to Germany. He attended the synod at Marienborn, at which session his wife received her appointment as deaconess. In the fall of the same year he visited England, and received the appointment of Dean of the University at Lüneburg.

On the 10th of January, 1748, at Herrnhag, Boehler was solemnly consecrated a bishop of the Moravian Church, by Zinzendorf, John de Watteville and John Nitschman. His eminent piety and fervent zeal had won for him, and justly, too, the highest honors of his Church. He was known at the University as "the learned Peter Boehler."

On the return of Spangenberg, in May, 1753, Boehler consented to visit America for the third time. They took passage in the "Irene," and Boehler described the voyage as most wretched. Their provisions were so far exhausted that they were reduced to a quarter of a pound of bread per day, and of water they had but little. But New York was finally made, and thanksgiving to God was offered by the Brethren for

their safe arrival. Four days later, unexpectedly, but to the great joy of the Brethren at Bethlehem, Boehler was in their midst.

His Indian converts greatly needed his special attention, and for them he labored with almost unexampled zeal. His journeys by night and by day, his labors, his exposures, his sufferings and perils among Indian tribes, we have no space to record. They have seldom been equaled, and never excelled, on this continent.

Boehler continued these labors until March, 1755, when he gladly responded to a call to attend the General Synod at Berthelsdorf, Saxony. Leaving his wife in New York, he reached Herrnhut, Dec. 20. He proceeded at once to Berthelsdorf, to the house of Zinzendorf, and attended the Synod in June. This was Boehler's final interview with Zinzendorf. Boehler remained in Germany six months, and then returned to America, where he continued his labors until 1764, when he bade a final adieu to America and returned to Europe, having crossed the Atlantic eight times.

On his return, at the Synod of Marienborn, Boehler was elected one of the "Directors," to which the executive administration of the Church was intrusted. Subsequently he was elected a member of the "Unity's Elders Conference." This was the supreme ruling power of the Church—the court of final appeals.

He soon after visited England, with the purpose of a speedy return. April 19, 1775, he preached at Fetterlane Chapel, from 2 Timothy 11: 8. On the 26th, after visiting a member of his Church, he returned to his room to prepare for the evening service. He seated himself in his chair, when suddenly his right hand refused to move, his right side was helpless, the power of speech had fled, and paralysis had struck the good man. The hour of his departure had come. At half past five on the morning of the 27th, amid sweet but solemn melodies, and surrounded by his brethren, the weary pilgrim and faithful warrior ended his journey, laid aside his arms, and entered into rest.

Four days later his remains were removed to their resting-place—the cemetery attached to Lindsey House, Chelsea. An unpretentious stone distinguishes the spot, and bears the following simple inscription:—

PETRUS BOEHLER,  
A Bishop of the Unitas Fratrum,  
Departed, April 27th, 1775,  
In the sixty-third year of his age.

We have thus sketched, briefly and very imperfectly, the eventful life of a man to whom Methodism owes much. Beyond any other man he was instrumental in leading the Wesleyans to the Cross, and to the experience of salvation by faith, from which has come to this world a tide of blessing, the full benefit of which no one knoweth.

KATRINA'S STORY.

BY MRS. J. D. CHAPLIN.

"What's all your hurry and rush of work, girls?" said a city aunt who had just arrived to visit her relatives on a fine farm near the banks of the Hudson.

"We are getting ready for a wedding," replied one of the young ladies, pointing to a table laden with cotton cloth, calico and towels, brightened here and there by a package of something red, and knots of blue and pink ribbon.

"Which of you?" cried the aunt in surprise.  
"Neither of us, but our good little Katrina, to whom you gave the new dress when you were here before."

"Oh, the pretty German girl who worked so hard all the week and cried off her homesickness on Sunday when she had leisure, because, as she said, 'she was not paid for crying?'"

"Yes, and there's a romance in the affair which you shall hear from her own lips," said one of the young ladies.

"We are giving her her outfit," said the other, "and as she sails a fortnight from to-day, you may judge how busy we are."

When the milking and tea were over, Mrs. Morton made her way to Katrina's shining kitchen and sat down for a little chat with the "Dutch beauty," as she was called in the neighborhood.  
"I'm sorry to hear you are going away, Katrina," she said. "Who is this man that can give you a better home than this over the sea, and be kinder to you than this family are?"  
"On," said the girl, with the rosette of youth and health flushing her cheeks, "he is mine long-ago love. Ven I am very young, and must skade down de river to de great town to sell mine putter and eggs, he skade down mit me for sell his goats and lambs and shiekens in ze market. He loves me dat times, and I loves him; and our mutters says 'yass, ven ve asks dem, 'Shall ve be marry?' and de

minisder he say, 'Gott blezz,' ven he hear dat. Ach! he was so beauty—such yellow hair and red cheeks!"

"He has old mutter, and I has old mutter, and ve been goin' live zo geadder in his piggest house; and all he habby like ve vas gone zu heaven! I cards, and spins, and weaves all dimes I can gets, and makes de dear old mutters warm gowns, and shawls, and blangets for cold winder dimes. I sings all day at my work, and he whizzles at his work."

"Vell, den gomes to our town to visit, a girl named Margareta, and she falls in love mit my Verdinand. Her heart very false, and she say to him, von day, 'Katrina no loves you. She say you loogs lige son of your old sheeb, mit rough wool on his pack. She 'shamed of you!'"

"I knows nothin' 'bout dis, and nex' mornin' I geds up early for long walk to towns for sell mine dings. De ice all gonod now, and I mus' walk. I pass Verdinand's door, and he works in de ground mit hoe, and loogs not up. I says, 'You no goes to down do-day?' and he speaks not. Den I laughs and galls loud, 'Yoe's dead dis mornin'!"

Den he turn round very cross and say, 'No, you vill not go mit me. You shamed to walk mit man as loogs lige an old sheeb! I speaks neber more to you.' I says, 'Is yoe grasy, Verdinand?' and he say, 'No, but yoe's false! Go vay from me. I goes vay mit heaby heart, and cares not if I sell my dings or nod. I gries all de vay, and my eyes red when I goes in de store. I gries all way home. But I got von friend as is not false—mine mutter. I dolls her all; and she say, 'Ach me! I sees all dat 'fore. Dis hold Margareta she own von horse, four coxes, forty sheeps, and much dings. You is poor, and she been stole his heart from you. Such heart no worth havin'. Let him gone. You has yet God and me, and we three vill be happy without him.'"

"Ven Verdinand's mutter hear dis, she buts her arms round my neg and gry and gry, and call me 'Mine true, lovin' daughter,' and say, 'Margareta shall no have your place in mine heart.' I gries pails of tears from mine eyes 'fore I geds happy. Den I goes to God and He gives me peace and I vorks for He and mine mutter."  
"Vell, in de summer days Verdinand goes off and brings pack Margareta, and her horse, and cows, and sheeps, and all dings her vater leas her ven he dies. I says notin' to dem; but in mine heart I says, 'God blezz!' Verdinand never zay hard words 'bout me; but his mutter say he always be chieved 'cause I despize and wage spord of him."

"Vell, de vinder gomes and goes; and more summer gomes and brings small leedle pabie to dat house. Den again I says 'God blezz,' in mine heart; and no angry mit anypodies as be on just to me."

"Poor Margareta vas no gute mutter and vife. She love dance, and blay, and no do goot vork in her home. Her windows no shine; her flowers be all weeds; her paby not glean, and poor old mutter, dat has rheumatism, and can no sew, all rags. Everybody zays, 'Poor Verdinand!' His pink cheeks all vade vite, and he vork hard and has poor home."

"Von tay I sees him go by mit holes in elpows of his coat; and his head all hang towa. He never look up at mine window; but I zay to mine mutter, 'Verdinand is in troubles.'"

"Vell, dat night, ven all podies is sleep, der gomes a loud knock at mine door. I zays, 'Vhat ish it?' and mine neighbor Frau Kurtzmaacher call, 'You got zome gooze-greaze, Katrina? Margareta's paby been most die mit group in his drost. Margareta go vaint away, and I got hands vull mit her and paby; and no gooze-greaze in any house!' I says, 'In minute I gomes mit it. Go back, you.' Den I gets mine one dear old gooze, I bets and feeds four y'ar; and I wrings her neck, and mos' breags mine heart. I mages fire, and cuts de vat all out o' her, and in dwenty minutes I has a cup full of gooze-greaze and is spreading it on zu dat poor paby! He seem like he vill die; but I puts on hod vater and onions, and all tings on he, and zoon he preathe gute, and I goes home."

"Vell, ven more days goes py I dinks in mine heart, 'I vill no longer lives here. I vill go to America and get small leedle home, and send for mine dear mutter.' So I gomes to dis house, and have been happy two y'ar, and save kil mine money. I pegins for tink 'bout I vill send for mine mutter, ven gomes a ledder for me which surprise mine self. It from Verdinand. He zay he do wrong me in his heart; dat his bad temper no let him ask me what I zay 'bout 'he loogs lige an old sheeb.' He zay when I made vell his paby, Margareta tell him I guted dat I only zay his new coat loogs rough like an old sheeb, and not heeself. He den zorry of his bad demper; and zay 'God blezz' for me. Now, poor Margareta gone die, and he all lone mit his two, small leedle pabies. She zay

to him 'fore she die dat I must forgive her, and gome home and dake care of him and de pabies. Mine mutter write I mus' forgive him; and de minisder write for oder old mutter sayin, 'I must gome home, for God's sake, and her zake, and his zake, and poor leedle pabies' zake."

"So now I must leave mine gute friends here, as I love zo much, and go home zu mine own land and dake care of poor dear Verdinand, and his small leedle pabies, and my two gute mutters; I loves God and everybody. God toog away all mine double dat time; and makes me happy widoud Verdinand, and helps me not to hade poor, foolish Margareta in mine heart."

"Now dat she can no more dake care of all dem, He let me do dat. He give me mine vory dere, and I go do it for all dem, and de boor people who have not so much land and cows as my Verdinand."

"Oh, but Katrina, he doesn't deserve you!" said the lady. "I wouldn't go to him if he cared more for that other girl's cows than he did for you and his own home."

"Ach! ach! you been a stranger to mine poor dear Verdinand, and know not his gute heart. He is dear, and gute, and kind; and soon his big red cheeks vill come back, and he vill whizzle and zing at his vork; and I vill zing, too, and love de boor leedle pabies, and make de two mutters lige queens—zo habby!"

"But he was very mean and cruel to you," said Mrs. Morton.  
"Ach, no, not He only mistagen; and his bad temper, not heeself, was to blame. He always dear and kind and gute from small leedle poy; and grow up de pest man of de world. If you could only zee him, ma'am, it would make you so pleased and habby!"

From our Exchanges.

What we need is to write the word righteousness on the play-grounds where the children go to school; write it over every open door through which young men enter upon their life-work; write it on every carriage in which men ride to business, and women to their shopping; write it on the walls of every bank, counting-room, and public building; write it over the entrance of every church, that every man may see it when making a public profession of his faith in Christ; write that to be rich and great would make haste to be rich and great may learn that there is but one road to real success in this world, and that is the road to strict integrity. God has not given a promise of His favor in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that need apply for admission to the heavenly kingdom. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." — Golden Rule.

We are not sure, however, that the average ethical life of the early Church was purer than that of the modern Church. When compared with the fearfully corrupt moral life of ancient society, it stands out with a beauty and grandeur which appear matchless; but when viewed in itself it does not eclipse the average ethical life of the Church of the present age. We must not forget that as the ethical life of the early Church was made impressive by the excessive wickedness of its times, so the ethical life of the modern Church loses a measure of its brightness because of that moral elevation of modern society which has been brought about by her own teachings and example. The early Church was as a beautifully-adorning palace standing amidst a cluster of unsightly hovels; the modern Church is as that same palace standing amidst buildings of stately architecture. — Northern Christian Advocate.

How pitiful it is to see an old man looking upon the fragments of his life and mourning! And how glorious it is to see a man facing the gate of heaven already made beautiful by the coming light of the future state! And what Christ brings to us is triumph—triumph in death: "I will never leave you nor forsake you;" triumph beyond: "Where I am ye shall be also;" triumph in the consciousness of infirmity, sinfulness and short-coming: "Having loved his own, He loved them to the end." — Christian Union.

What the world needs, then, is men of strong convictions, of a "rock-firm" faith in the truth of the Gospel—faith, not of the head merely, arising from intellectual persuasion of the truth, which is often accompanied by indifference to its claims—but the faith of the heart, arising from a personal experience of the saving power of the Gospel. For only those in whom the Gospel has become embodied as a life, who feel the blessed certainty of its truth in the consciousness that it is to them the power of God unto salvation, "can abound in the work of the Lord." — Western.



## Miscellaneous.

## REV. JOSEPH A. MERRILL.

[The unbroken conclusion of Dr. Cogshall's paper on the "Anti-Slavery Conflict in the Church," read before the Preachers' Meeting, in Boston, Oct. 13 and 20, 1879.]

In addition to those already mentioned—Messrs. Scott, Sunderland, Wilson, Storrs, and Perkins—the Methodist hosts were led by Rev. Isaac Bonney, pastor of the Bromfield Street Church, in 1830-31, who held a newspaper debate with Rev. William Capen, D. D., of South Carolina, afterward Bishop of the Church South, whose life, by Dr. Wightman, president of Wadsworth College (Southern Methodist Publishing House, Nashville, Tenn., 1868, pp. 516, 12 mo.), is now before me, with a portrait. Also, the apostolic Timothy Merrill, assistant editor of the *Christian Advocate*, the great official of New York, from 1832 to 1836. He died, May 2, 1845, aged 71, having been forty-nine years in the work. He is buried in the city of Lynn. Who represented the Church?

But the great thinker, the Samuel Adams of this great Methodist movement, was Rev. Joseph A. Merrill, Presiding Elder of the Providence district in 1830-33, and of the Springfield district in 1834-37. With the single exception of his friend, Timothy Merrill, who was eleven years before him in the itinerant work, and was his equal, in this respect, though not possessing much forensic ability, he had more brains than any other man in this embattled host. They all leaned upon him, for he furnished brains, and in abundance too, for the whole movement.

As he wrote nothing of importance over his own signature, and none of the present generation under forty, or even fifty, years of age, remember him, he is in great danger of being forgotten; but he has left worthy representatives. I was a student at Kent's Hill with his son, Dr. J. W. Merrill, and his son, the late Amos B. Merrill, by the generous bequest of \$6,250 to the Preachers' Aid Society, will live in the grateful recollections of many a widow and orphan. He was in Webster in 1838-9; Williamsburg, 1840; St. Paul's Church, Lowell, 1841, with Dr. A. Sargent at Wesley Chapel; Newton Upper Falls, 1842; Salem, 1843. It is said that while here, with leisure from the labors and cares of a large district, and free from the strifes of abolition of former years, he read ten thousand pages of metaphysical works—equal to the studies of a German professor in the same department. This shows the bent of his sublime genius. Hence he was not popular with the multitude. They didn't understand him. Hence they never asked for him; and this will account for some strange things which appear in the Minutes of that period, as well as those of 1878-9. He was in East Boston, 1844-5; Cambridge, Ebenezer Church, 1846-7; Newburyport, his native city, 1848—a fitting close of a great and useful life.

He became superannuated in 1849. He now retired to his humble home in Wilbraham, where he slept in Jesus, Sabbath morning, July 22, 1849, aged 63—not an old man in years, but in labors and usefulness. He joined the Conference at its session in Boston, June 2, 1867, under Bishop Asbury, and thus was forty-two years in the work—always efficient.

A mission society was formed in Lynn, Feb. 21, 1819, under Hedding and James B. Ambler, two months before the formation of the society in New York. Ninety men joined this society the first evening. They began with spirit, and went in to win. Their funds were to be at the disposal of the N. E. Conference. At its session, held in the same place, June 2, 1819, under Bishop Roberts, J. A. Merrill was appointed their first missionary. In the old *Methodist Magazine* for January, 1820 (pp. 29-31) you will see two very able and interesting letters from him, dated Sept. 13 and Nov. 13, 1819, from which we learn that camp meetings were held that year in Concord, N. H., and Barre, Vt., as well as at Wellfleet—on the Cape—both of them over the Sabbath, with glorious results. He broke up nearly the whole ground, from Haverhill, N. H., to the Canada line, on one side of the Connecticut River; and on the other from Barnett, Vt., to the Canada line. When preaching in the Court House, Guildhall, Essex County, persons came twenty and thirty miles to hear him.

At this time he passed through the upper part of Coos County, N. H., to the northern settlements in Maine, "down to the Kennebec River; from thence round by Fryburg, up the Saco River, through the notch of the White Hills, back to the Connecticut River." And this, in my time, and within my personal recollection. No marvel at the great revival which occurred in Lynn that year, and which I can personally remember.

His memoir (General Minutes, Vol. 4, pp. 286-9) says: "He was a devoted friend and an efficient promoter of the educational interests of our Church, and held the office of trustee and treasurer of the Wesleyan Academy from its commencement, in 1824, to the time of his death—a period of twenty-five years; and was, also, until his death, one of the original trustees of the Wesleyan University, and discharged these trusts with fidelity and usefulness. He was also one of the earliest and most devoted friends of the anti-slavery cause, and his name is honorably identified with the rise and progress of that important enterprise."

This testimony is true. He was my Presiding Elder when I was with A. D. Merrill on the old Needham circuit, in

1839; and I knew him well. With the exceptions of Jesse Lee, Geo. Pickering, Dr. Fiske, and Bishops Soule and Hedding, no man has done so much for New England Methodism as J. A. Merrill.

## THE THREE YEARS' LIMITATION.

*Ought the Three Years' Limitation to our Itinerant Pastorate to be Removed?*

[An essay read at a meeting of the ministers of the Providence and Providence North Districts, at Attleboro', Mass., Oct. 7, 1879.]

BY REV. W. F. WHITCHER.

This question is simply one of expediency. It is not whether such limitation has ever been necessary, but whether the highest efficiency of our Church at the present day demands it. Some limitation there has always been. At the second American Conference held in Philadelphia in 1774, the following regulation was adopted: "All the preachers to change at the end of six months." At this time there were 10 circuits, 17 preachers, 2,073 members in society. The rule was continued with more or less of modification till the organization of the Methodist Episcopal Church at Baltimore, Dec. 27, 1784.

At this Conference a Discipline was adopted for the use of the Church. Question 26 and answer are as follows: "What is the office of a superintendent? To ordain superintendents, elders and deacons; to preside as a moderator in our Conferences; to fix the appointments of the preachers for the several circuits, and in the intervals of the Conference to change, receive or suspend preachers as necessity may require; to receive appeals from the preachers and people and decide thereon."

There is here no limitation whatever; yet the previous custom of semi-annual changes continued in the Church and as late as ten years after the organization of the Church, viz.: In 1794 we find in the Annual Minutes this note: "The Bishop and Conference desire that the preachers should generally change every six months by order of the Presiding Elder whenever it can be made convenient."

At the General Conference of 1804, the entire Discipline was revised, and while it was understood that except under extraordinary circumstances no preacher should be continued on the same station more than one year, two years was made the extreme limit. This change was made because in two or three instances preachers had remained on the same station or circuit for three or four years, and the demands of the work had been such that the Bishop had not cared to take the responsibility of their removal.

The section of the Discipline on the relation of the Bishop to the matter of appointments, as revised, read as follows: "It shall be the duty of a Bishop to fix the appointments of the preachers, provided he shall not allow any preacher to remain on the same station more than two years successively, except the presiding elders, the editor and general book steward, the supernumerary, superannuated and worn-out preachers, the presidents, principals or teachers of seminaries of learning which are or may be under our superintendence."

In 1844, another proviso was added, viz.: "That he shall not continue a preacher in the same appointment more than two years in six, nor in the same city more than four years in succession, nor return him to it after such term of service till he shall have been absent four years." This latter clause was stricken out in 1856.

The proviso adopted in 1804 was not so much a restriction as a practical broadening of the previous rule. Two years were made the extreme limit of the pastorate because from the standpoint of the fathers, it was inconceivable that any longer term than this would ever be desirable. Yet even this proviso had exceptions, viz.: Presiding elders, editors and book stewards, and presidents, principals and teachers in our seminaries of learning.

Beginning with the Conference of 1820, other exceptions were made to the rule, and gradually two years grew to be the usual term of appointment, till the Conference of 1864, when the word was changed to three, with a tacit understanding that the three years was only to apply to special exigencies.

Since 1864, still other exceptions have been made to the proviso, and a feeling has become quite general, both among preachers and people, that the normal length of the pastorate is at least the whole possible three years.

The exceptions to the proviso of 1804 have already been noticed. In 1876, the list had grown to include the "presiding elders; the corresponding secretaries of the Missionary Society; the corresponding secretary and assistant corresponding secretaries of the Board of Church Extension; the corresponding secretary of the Freedman's Aid Society; the editors, assistant editors, and agents at New York and Cincinnati; the editors and assistant editors at Syracuse, Pittsburgh, Chicago, St. Louis, Portland, San Francisco, Atlanta and New Orleans; the editor of ZION'S HERALD; missionaries among the Indians, Welsh, Swedes, and Norwegians, and other missionaries among foreigners (not including the Germans), where supplies are difficult to be obtained; missionaries to neglected portions of our cities, and to our people of color, and on foreign stations; chaplains to reformatory, sanitary, and charitable institutions, to prisons, and in the army and navy; those preachers who may be appointed to labor for the special benefit of women, and for the American Bible Society, or for any

State Bible Society auxiliary thereto; the presidents, principals or teachers of seminaries of learning which are, or may be, under our superintendence; the preachers stationed at the American chapel in Paris, or at Five Points Mission in New York; and when requested by an Annual Conference, teachers in seminaries of learning not under our care; agents to travel through the Conference for the purpose of distributing tracts; agents to promote the cause of temperance; agents for the benefit of our literary institutions; an agent for the German publishing fund; and for other benevolent institutions."

And these are not trifling exceptions. For example, at the last session of the Providence Conference thirteen preachers received their appointment under the exceptions to the three years' rule. In the New England Conference, at the session of 1878, twenty-one preachers were thus appointed. In each case this number was something more than ten per cent. of the number of effective preachers. In some of our Conferences the proportion may be less, but in others it is more, so that it is not an unfair estimate that at least one in every two of our effective preachers are excepted from the three years' rule.

In all this there is an unmistakable tendency—one which has been steadily growing from the very beginning of our history. The length of appointment was at first three and six months; then one year, two years; then the time was lengthened to three years, and there are undoubtedly more preachers stationed now for the third year in the same appointment than at any previous time in our history. There were at first exceptions to the limitation, amounting to not more than one per cent. of the number of effective preachers; thus has there been a steady increase till we have at least ten per cent. We must regard the historical tendency as plainly towards the removal of the limitation.

All tendencies have causes. Stevens, in his "History of the M. E. Church," speaks as follows concerning the six months' rule: "It was prized not only as affording a variety of ministerial gifts to the societies, but as a sort of military drill to the preachers. It kept them energetic by keeping them in motion. No great captain has approved of long encampments. The early Methodist itinerants were a sort of evangelical cavalry; they were always in the saddle; if not in line of battle, yet skirmishing and pioneering a mode of life which conducted not a little to that chivalric spirit and heroic character which distinguished them as a class. The system speedily killed off such as were weak in body and drove off such as were feeble in character."

Dr. Stevens here discovers the cause of the rule of limitation. The early Methodist itinerant was not a pastor. He was a preacher. The Discipline of 1785 defined his duty: "(1) To preach; (2) To meet the society and bands weekly; (3) To visit the sick; (4) To meet the leaders weekly." He was a skilful soldier, a pioneer, not a pastor in any just sense of the word; and though there may be some doubt as to the propriety of a system of some of his recommendations was that it killed off those not in vigorous health, yet undoubtedly this system of frequent changes was demanded by the exigencies of the time.

As, however, the Church grew and multiplied, as societies grew into large churches, taking deep local root, duties pertaining peculiarly to the pastoral office multiplied, and Methodist preachers gradually became Methodist pastors. For efficient pastoral work longer terms of appointment became necessary; so that we may fairly regard increasing pastoral duties devolving on the preachers as the cause of the tendency to lengthen the term of appointment. Then the exceptions that have from time to time been made to the rule, have not been to cover the case of mere preachers. The exceptions in nearly every case have been made for those having in charge other interests, where preaching has been the least important work; where the efficient care and conservation of other interests have demanded longer terms of service than the itinerant rule allowed.

The rule enforcing frequent change was, perhaps, a good rule when preaching was almost the only work of the minister, but our past history demonstrates the truth of the following proposition—a proposition that lies at the foundation of the whole question—that in proportion as work other than preaching is laid on the itinerant—pastoral work, educational work, financial work—in that proportion does a longer term of appointment become a necessity for his highest efficiency. And it is but the recognition of this necessity which in the past has led to a lengthening of the term of appointment, and to the numerous exceptions to the rule of limitation.

Just here it may be said that our economy makes provision for pastoral oversight in its system of classes and leaders. True, the Discipline makes such provision, but it falls further to provide suitable persons for leaders, and for enforcing the attendance of members on the class. A careful study of our history reveals this fact—that the class-meeting has been gradually falling into disuse, and the pastoral work devolving on the preacher has correspondingly increased.

The settled policy of the Church from the very beginning of its history seems to have been: For mere preachers short terms of service; in proportion as other duties, aside from those of the pulpit, have increased, longer terms of service.

It is not proposed by the removal of

the three years' limitation to change in the least our itinerant system. Every preacher would receive from the Bishop his appointment for one year as at present. It is simply proposed to give flexibility to the appointing power, so to amend our law that if in the judgment of the Bishop the work in any field demands the reappointment of a preacher for the second, the third, or even the fourth consecutive year, then such reappointment can be made.

The whole matter resolves itself into this question, whether the demands made at the present day on the itinerant preacher are such that the three years' limitation impairs in any considerable number of cases his highest efficiency as a servant of the Church. If this can be shown, then it follows in harmony with our whole policy during our whole history, as well as in harmony with plain reason and sound common sense, the limitation should be removed.

[To be continued.]

## Correspondence.

## FROM CANADA.

MR. EDITOR: The season for camp-meetings is passed, and many of the pastors are making preparations for the revival campaign of the fall and winter. In some churches missionary meetings are now being held, so that the ministers may be the more at liberty in winter to enter into special services for the promotion of revivals. During the present season, the Methodist Church has taken what may be termed a "new departure." For some years past there has been a gradual filling up of the ranks of the Missionary Society. Each succeeding year has reported less than the preceding. It was hoped that the year just closed would have been better, but your correspondent learned, a few days ago, that the income was \$5,000 less than last year. A debt has now accumulated to the fearful amount of \$74,000. It was, therefore, clear that something must be done of a special character, or the society would soon be bankrupt. After much consultation it was resolved that a special appeal should be made to all our people everywhere during October for subscriptions payable in two installments, if required, to make an amount of \$150,000. After paying the missionary debt, one-half of the remainder should be given in equal sums to the superannuated ministers' fund, and for extension in the Northwest, or, as it is called, the "new departure." For some years past there has been a gradual filling up of the ranks of the Missionary Society. Each succeeding year has reported less than the preceding. It was hoped that the year just closed would have been better, but your correspondent learned, a few days ago, that the income was \$5,000 less than last year. A debt has now accumulated to the fearful amount of \$74,000. It was, therefore, clear that something must be done of a special character, or the society would soon be bankrupt. 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# The Sunday School.

FOURTH QUARTER. LESSON VIII.  
November 23. Revelation 1: 10-20.

BY REV. W. O. HOLWAY, U. S. N.

## THE GLORIFIED SAVIOUR.

### I. Preliminary.

#### THE BOOK OF REVELATION.

1. *Authorship:* John, the son of Zebedee, who also wrote the Fourth Gospel and the three Epistles which bear his name. The proofs of his authorship, both internal and historical, are conclusive. As to the difference in style between this Book and the other writings of St. John, Alfred remarks: "In those the writer is, under Divine guidance, calmly arranging his material, in full self-consciousness, and deliberately putting forth the product in words of his own reflective mind; in this, on the other hand, he is the rapt seer, borne along from vision to vision, speaking in a region and character totally different."

#### 2. Time and Place: Probably at Patmos (some say Ephesus) and between the years A. D. 95 and 107, according to the great majority of critics. It is addressed to the "Seven Churches of Asia." Eusebius mentions the banishment of John to Patmos, during the persecution under Domitian.

3. *Style of Interpretation:* A threefold classification has been made of the interpreters of this Book as follows: 1. The *Historical Expositors*, including those who regard the Book as a continuous or progressive history of the Church from the first century until the end of time (Sir L. Newton, Bengel, Hengstenberg, and others); 2. The *Preterists*, who believe the Book has already been fulfilled in whole or in part; that it refers to the conquest of Judaism and Paganism by Christianity as marked by the downfall of Jerusalem and Rome (this view is held by the German critics generally); 3. The *Futurists*, who expositors who maintain that the Book, except the first three chapters is yet to be fulfilled (B. Newton, Maitland, and others). Alfred's statement, that "some of the prophecies are already fulfilled, some are now fulfilling, and others await their fulfillment in the yet unknown future," is the view which will probably prove acceptable to the majority of students.

### II. Introduction.

An exile from his kindred, remote from Christian fellowship and sympathy, the aged apostle, in rocky Patmos, was still sensible of his companionship "in the Kingdom and patience of Jesus Christ" with the absent disciples in the seven Churches, and united with them in the weekly feast of the resurrection on the Lord's Day. With a soul serene and free despite his sufferings, he was facilitating this day when suddenly his faculties were seized upon by the Spirit of prophecy, and there passed before his entranced soul a series of startling visions. From behind him came a voice, clear, sonorous, trumpet-like, announcing the Speaker to be the "Alpha and the Omega, the first and the last," and bidding him record the coming revelation, and send it to the seven Asian Churches specified by name. The astonished apostle turned to see whence the voice proceeded, and beheld at first a cluster of candlesticks, seven in number, sacred and precious, diffusing a brilliant illumination; and then, in the midst of these, One resembling Him whom he had known in former days as the Son of Man, but wonderfully changed and glorified. In one quick, overwhelming glance every detail was taken in—the long, royal, or priestly, garment; the golden circlet about the head; the hair; the eyes flaming with holy indignation; the gleaming feet, glowing as with furnace heat, ready to crush and consume every foe; the resounding voice, deep and roaring like the surges of the ocean; the right hand holding a garland of seven glittering stars; the sharp, two-edged sword, not hung at the side, but, as it were, issuing from the mouth, the vibrating Word by which He fights against His enemies, and slays them by the breath of His mouth; the blaze of His countenance, outshining the sun's meridian splendor—all this terrible imagery fell upon his aching sense, and the apostle, dropped, as though smitten, to the earth. But the gracious Lord supported His servant, and lifted him up. He declared Himself the Living One, who had, indeed, tasted death, but was now "alive forevermore;" and then again commissioned him to write the wonderful vision, and the disclosures yet to be made.

### III. Exposition.

Verse 10. *I was in the Spirit.*—The reference is not to that habitual condition of believers who are "led by the Spirit," and "walk in the Spirit," but to an exceptional, ecstatic condition. St. John was in a state of trance, his natural faculties being suspended, and a connection with the world of spiritual realities established. He was, so to speak, transported out of himself, and brought into direct contact with the reveling Spirit (See 2 Cor. 12: 2-4). On the Lord's day—probably the first mention of the first day of the week by this title. This day had already been set apart for worship, almsgiving and the Lord's Supper, and occupied for the Church the place occupied by the Sabbath for the Jews. *Heard behind me a great voice, as of a trumpet.*—Not suddenly does the vision burst upon him. His attention is first summoned by a great voice (Ps. 29: 9-10; Ex. 33) sounding clear, loud, trumpet-like behind him—a possible allusion to the use of the trumpet in calling the people together on the eve of a Divine manifestation (Num. 10: 2; Exod. 19: 16, 19).

Verse 11. *Saying, I am Alpha and Omega.*—etc., etc., but also the whole "Book." Write in a book—on parchment rolls. The seven Churches in Asia.—No doubt there were other Churches in pre-Christian Asia besides the seven specified, and equally flourishing and important, such as, for example, Hierapolis, Magnesia, Tralles, Miletus, and Hieropolis. The selection of seven only was doubtless for a purpose—probably to indicate, by the use of "the mystical number of completeness," that the teaching-

was addressed not merely to these seven, but to the universal Church militant in all time; and that in these seven were to be found those errors which need most often to be rebuked, and those virtues which need most often to be encouraged. *Unto Ephesus*—the capital of Ionia and the metropolis of Asia; famous for its wealth, prosperity and culture, and for its celebrated temple of Diana; the scene of St. Paul's labors for three years, and also of St. John's, after the destruction of Jerusalem. A few miserable huts now occupy the site of this once proud and favored city. *Smyrna*—an Ionian city, rich and beautiful, and disputing with Ephesus the primacy. Its situation, about forty miles north of Ephesus, and on the coast, was such as to command the trade of the Levant. It was destroyed by an earthquake, A. D. 17, but was afterwards rebuilt. No mention of the Church there is found in the Acts or Epistles of St. Paul, but one was doubtless founded at an early date. Polycarp was Bishop of Smyrna and suffered martyrdom there. The present population is about 150,000, and the city is an important missionary centre. *Pergamus*—more correctly Pergamum, a celebrated city in Mysia, called by Ptolemy "by far the most illustrious city of Asia." It was famous for its worship of *Jehovah*, for its vast library, for its splendid shrines dedicated to *Zeus*, *Athena* and *Asclepius*. One of Alexander's successors made Pergamum the capital of his kingdom. *Thyatira*—a Macedonian colony, between Pergamum and Sardis, and not especially distinguished. The Church probably took its rise from Lydia, "whose heart the Lord opened" to attend to the teaching of Paul. *Sardis*—the ancient capital of Lydia, the kingdom of Croesus; it was situated on the side of Mount Tmolus, and on the river Pactolus. *Philadelphia*—built by Attalus Philadelphus (B. C. 138-133), from whom it derives its name. It was a Lydian city, about thirty miles southeast from Sardis, and frequently visited by earthquakes. It still exists, and contains about twenty-five Churches, and is a flourishing city, on the river Lycus, and near Colossae. It was celebrated for its wool. Destroyed by an earthquake, A. D. 62, it was rebuilt by its own citizens who disdained to ask aid of the State.

Verse 12. *Turned to see the voice.*—Here the voice is personified. *Seven golden candlesticks*—not the seven-branched candelabrum which was found in the Tabernacle and Temple, but seven separate candlesticks, giving the idea that while the Jewish Church was one—the Church of a single people—the Christian Church, though one in the unity of the Spirit, is many. The Church is the candlestick, or light-bearer, "light in the Lord, not having light of its own, but diffusing the light it receives of Him" (French). *Golden*—the rarest, costliest metal, and from its use in the Temple, the most sacred in its associations.

Verse 13. *In the midst*—surrounded by them, indicating His pre-eminent presence with the Churches. *One like unto the Son of Man.*—The absence of the article before "Son" has led some commentators to translate "a son of man;" but it is one having a human form, a man; but French plainly shows that the absence of the article is not conclusive; that it is frequently omitted before the phrases, "Son of God" and "Spirit of God." He adds: "The beloved apostle by this 'like unto the Son of Man' would express his recognition in this sublime appearance of Him whom he had once known on earth, the born of the Virgin Mary; and who even then had claimed to be the executor of all judgment, because He was the Son of Man (John 5: 27);—the clothed or royal robe, *glad in the purple*—The position of the garment indicated the character or occupation of the wearer. For tolling or running it was put round the loins; for quieter, calmer movements, as in the case of the priests, its place was higher up, about the breast. The material of which the garment was made was also significant, gold in this case being the symbol of sovereignty (See Dan. 10: 5).

The girle, knitting up, as it would do, into a compact unit all scattered forces, a man, is the symbol of the symbol of strength and power; and as nothing is so strong as righteousness and truth, therefore the prophet of the end of the world, the High Priest, is clothed in the garment of righteousness, and faithfulness—the girle of His robe (Isaiah 11: 5; Eph. 6: 14). The curious girle of the High Priest was not golden but only wrought and interwoven with gold; and this, with other depictions in the present appearance of the Lord, is a foreshadowing of the High Priest, who is not as the Priest only, but as also King, for it is in the High Priest that all the various tints (French).

Verse 14. *His head and his hairs were white like wool.*—The whiteness of snow and wool symbolized purity. Only color and not material is alluded to. Prof. Stuart explains the term "white" as "pure white," explaining the term "like unto the Son of Man," like that of the lightning (Dan. 10: 6), or like that of metals heated to the highest point." French objects strongly to the interpretation of the whiteness of the Lord's hair as the symbol of age. *His eyes as a flame of fire*—(See Dan. 10: 6) denoting not simply penetration, ability to look through and through the hearts of men, but rather indignation, consuming wrath. As in the classical writers, so also in the Scriptures, fire is a symbol of anger; and in the Scriptures especially the symbol of the divine anger against sin. (See chap. 19: 11, 12, where the same words occur, in the description of Christ as a man of war coming forth in His anger to make war upon His enemies.)

Verse 15. *Feet like fine brass as if they burned, etc.*—Old Testament imagery (See Ezek. 1: 7; Dan. 10: 6). Uncovered feet, as here, was a priestly custom. No mention is made of any covering for the feet of the priests in the instructions given by Moses. The original word for "fine brass" is probably a hybrid coinage of a Greek and a Hebrew word, and may be rendered "glowing brass;" and the meaning of the symbol is, probably, Christ's irresistible power to trample down all opposers. *Voice as the sound of many waters*—An image drawn from Ezekiel (1: 24) rather than Daniel, whose definition John has thus far quite closely followed. This powerful voice is significant of the overwhelming rebukes which Christ's enemies may expect to hear.

His voice, deep, grand, majestic as the roar of the sea, was imagery wonderfully fresh and expressive to John, sitting alone on the barren cliffs of Patmos, listening to the surging billows and breakers at his feet (Cowles).

Verse 16. *In His right hand seven stars.*—A "star" is the symbol of lordship or authority. Those who turn many to righteousness are to "shine as the stars." Hence, as we might expect (see verse 20), the "stars" are the angels, or bishops, of the seven Churches. They are held in His hand, and none shall be able "to pluck them out of His hand" (John 10: 28). French objects to the idea of considering these stars as jeweled rings; "seven stars would ill distribute themselves on five fingers; better regard them as a wreath or garland which He held in His right hand." Out of His mouth a sharp, two-edged sword.—The Thracian sword, as the word indicates, was a formidable weapon. It is here said to proceed from the mouth

because Christ's weapon was His Word. With this He overcomes the world and fights against His enemies. By this sword of the mouth His servants are to conquer. See Isaiah 49: 2. "He hath made my mouth a sharp sword." Compare, also, Eph. 6: 17; Heb. 4: 12. *His countenance as the sun*, etc.—meridian, dazzling splendor. No higher symbol was possible than the unclouded sun. His followers, too, according to His promise, shall be "like Him," and shall "shine forth as the sun" in the kingdom of His Father.

Trench quotes Richard of St. Victor as follows: "I am the first and the last; first by creation, last by retribution; first, because before Me there was no God; last, because after Me there will be no God; first, because by Me all things are; last, because to Me all things return—from Me as a beginning, to Me as an end; first, because I am the Cause of the beginning; last, because I am the Judge and End."

Verse 18. *He that lieth, etc.*—"the Living One;" "the Life;" And was dead because dead; humbled Himself to taste of death. *I am the first and the last*—Death was brief. I laid down My life, that I might take it again. Henceforth and forevermore I am the Living One, perpetually existing, and the source of life to all. *Amen*—a solemn seal to the affirmation. *Have the keys of hell and of death.*—To have the keys is to have power or control, the right to enter, or to close, to admit or to exclude. "Death and hell" are here conceived of as a place of banishment, or a prison-house with bolts and bars. "Hell," is here simply the domain of the dead, in its widest extent. Christ has entered it, and burst its bands. Emerging as a conqueror, to Him as the Resurrection and the Life has been committed the guardianship.

Christ sets Himself forth here as the overcomer of death natural; which must always be remembered is death *unnatural*; for man was made for immortality (Gen. 2: 17), and death is the denial and reversal of the true law of his being (Rom. 8: 12) (French).

Verse 19. *Write, etc.*—John was here required to commit to writing what he had already seen, and what would hereafter be divulged.

Verse 20. *The mystery*—the secret meaning, which cannot be guessed at, but requires special revelation. *Angels*.—That these "angels" cannot be heavenly angels, is quite evident from the faults and delinquencies laid to their charge. They are simply the chief ministers of the Churches.

### IV. Gleanings.

1. Picture St. John on sea-girt Patmos, a banished man, "Placed far amid the solitary main."

He has survived all friends and relatives. His brother disciples have all long since suffered martyrdom. Ninety years in their flight have passed over him, and dropped their snows on his head. He is alone in his old age, and left to die, apparently, on a wild shore, against which the merciless billows dash over him. But see the strength of his manhood remaining yet, inasmuch that he calmly writes down those awful visions the record of which "has made popes tremble and toss upon their midnight beds; conquerors turn pale as they saw, or thought they saw, their own achievements traced along its mysterious page, and their own bloody deeds anticipated; which has fired the muse of the proudest poets, and the pencil of the most gifted artists, and drawn as students and admirers around its cloudy center the doctors, theologians and philosophers of half the world" (Dr. Geo. C. Baldwin).

2. *Titles of Christ in the Apocalypse.*—In the Apocalypse, Christ is the First and the Last, the Alpha and the Omega, the Beginning and the End of all existence. He possesses the seven spirits, or perfections of God. He has a mysterious name which no man knows save Himself. He is called the Word of God. As He rides through heaven on His errand of triumph and of judgment, a name is written on His vesture and on His thigh. He is King of kings, and Lord of lords. St. John had leaned upon His breast at supper in the familiarity of his trusted friendship. St. John sees Him but for a moment in His supramundane glory, and forthwith falls at His feet as dead. In the Apocalypse especially we are confronted with the startling truth that the true Lord of heaven is none other than the Crucified One. The armies of heaven follow Him, clothed as He is in a vesture dipped in blood, the symbol and token of His passion and His victory. But of all the teachings of the Apocalypse on this subject, perhaps none is so full of significance as the representation of Christ in His wounded humanity upon the throne of the Most High. The Lamb, as it had been slain, is in the very centre of the court of heaven. He receives the prostrate adoration of the highest intelligences around the throne, and as the object of that solemn, unintermitted, awful worship. He is associated with the Father, as being in truth one with the Almighty, Uncreated, Supreme God (Liddon).

### V. Questions.

1. Where, when, and by whom was the Book of Revelation written?
2. What three methods of interpretation were spoken of?
3. What is meant by the words, "I was in the Spirit?"
4. How was St. John's attention first summoned?
5. Why were only seven Churches specified?
6. What did the apostle first see on turning "to see the voice?"
7. Whom did he see "in the midst?"
8. How was He clothed and girded? What was said about the girle?
9. What was symbolized by the whiteness of the hair and head?
10. What was the significance of the eyes flaming like fire?
11. What was said about the comparison of the feet with "fine brass?"
12. How was the voice described?

# DR. QUAIN'S

## Magic Condition Pills.

Dyspepsia Four Years, Constipation and Inflammation of the Bowels Three Years, Confined to my room Two Years, So I Could Not Sleep without Morphine. One Package of Quain's Condition Pills Cured Me.

WEST LEBANON, ME., Feb. 22, 1875.  
AMERICAN MEDICINE CO.—I have been sick four years with dyspepsia, and for the past three years, Constipation and inflammation of the bowels. I have suffered all that I could endure and live. I have been confined to my room for two years, and sleep only at night. I cannot use morphine. I have been given up by physicians as past cure. I have taken one package of DR. QUAIN'S MAGIC CONDITION PILLS, and they have done more good than all the doctors I have had. I sleep well, I eat well and have no pain. They are all they are recommended to be. Please send me three packages.

JOHN W. LOAD.

Neuralgia and Rheumatism, Liver and Kidney Complaint for Twenty-five Years Cured by Quain's Condition Pills.

DANVER, MASS., July 18, 1875.  
AMERICAN MEDICINE CO.—For the last twenty-five years I have suffered terribly with Neuralgia and Rheumatism; also Liver and Kidney Complaints, causing severe pain in the back and limbs. The usual remedies have failed to give me any relief. I have taken one package of Quain's Condition Pills, and they have cured me of all my troubles. I am now well and strong, and can do all my usual work. I feel that I owe my recovery to your pills. I will be glad to recommend them to all who are afflicted with similar troubles. Please send me three packages.

MRS. B. T. LANE.

### Sick Headache.

SHARON, VT., March 13, 1877.  
AMERICAN MEDICINE CO.—I have taken one package of Dr. Quain's Magic Condition Pills for sick headache and found relief. I want two more packages, one for myself and one for a friend. Please send at once for I am out of them and feel unwell, for they are the only thing I can get relief from.

MRS. J. M. SPALDING.

DR. QUAIN'S MAGIC CONDITION PILLS are for sale by leading druggists. A package sent by mail on receipt of 25 cents, by American Medicine Co., Manchester, N. H.

# EDUCATIONAL.

## Lasell Seminary

FOR YOUNG WOMEN.  
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## ZION'S HERALD.

THURSDAY, NOVEMBER 13, 1879.

The election in Massachusetts, one of the most bitterly fought, and the most contested of late, is over, and the disturbed elements are all settling back into their accustomed quiet. However violent or personal political controversies may be with us in this region, they only develop violence of language and personal abuse with the tongue and by the press. This has been the one painful element in the late canvass in Massachusetts. The Republicans have again the responsibility of the State in their hands. They have a young, vigorous, experienced and able governor elect, Mr. Long, whose antecedents have encouraged temperance men and citizens who desire all legitimate economical reforms, to trust in him that nothing will be lacking on his part to inspire and confirm such wise legislation as the General Court may ordain in these lines of true progress. Many thousands of sincere prohibitionists have voted for the Republican party and its present chief, as offering the best hope of saving all the wholesome reformatory legislation we have, and of securing what seems still to be necessary to save our citizens from constant temptation to intemperance and our State from the burden of pauperism and crime incident to it. It is well for the leaders of the party to remember that they cannot afford to lose out of their ranks the men who have positive moral convictions, and are not simply seeking political preferment or party spoils, but the prosperity of the Commonwealth and the welfare of all its citizens.

The significance of the elections of last week cannot be overlooked. Two years ago it appeared as if the party holding the administration of the country was doomed. Every election showed its waning power. The immense majority which it had long held in Congress was lost, and only the veto power of the President saved the country from the actual domination of a Democratic administration. Now, what has occasioned the marvelous change of sentiment? Can any intelligent man doubt for a moment? It is not the financial question chiefly, although this has profoundly moved the great centres of business. The contrary upon the currency, and national honesty as distinguished from repudiation, has not been without its effect; but this has not been the profoundest element in the movement. It is the great moral question of human rights and justice. The evident tendency of national legislation, as indicated by the demands of a solid South, to place the colored citizen back helplessly in the hands of his old masters; the undented and successful measures to prevent his free exercise of his suffrage; the repeated acts of bloody outrage to which he and his white associates have been subjected without legal redress—it is these indications of what might properly be feared and expected when the political friends of the freedmen lost their power in Congress, that have so deeply moved the heart of the North, still bleeding from the wounds received in putting down the political slavery of State independence, and in releasing from a barbarous servitude millions of the population of the land. That war cost too much to be fought over again; and the North emphatically demands that all that was secured by its treasure and blood shall be perpetuated by legislation, and be defended by the national government. This is the significance, as it seems to us, of the late elections.

When? Now! Success is never found in glowing dreams of to-morrow. It is not good lying in wait somewhere in the dim haze of the future. It is a grand work wrought out in to-day's hard toil. Have you anything to do? Do it now! Have you anything to get? Get it now! Do you pant for full salvation? Well, take you now by faith. God is ready, and the Holy Ghost waits for your decisive act. Believe and enter into rest. Do you want a revival in your Church? It rests with you. Have it now! Begin to search the Word more diligently. Hasten to your closet. Pray, and stay to pray, till your tears flow and you cry to God in earnest for the Church and for souls. Begin at once. Be always at the prayer and close-meetings. Commence without delay to work in them. This will be in itself a revival. Somebody else will catch fire. Do not grumble. Do not scold. Do your duty, and keep at it.

Are you backslidden? And do you wish to return? Do not wait; no, not an instant! Confess at once. Begin to pray. Do your first works. Never mind criticism. Go to work for others and keep at it, till you drop the armor at the Master's word. Do you want that friend converted? Begin to pray daily for his conviction. Get some loyal brother to share the burden and pray with you. Take the first opportunity and invite him to the service. Keep praying and inviting till he yields, or you die.

Sinner! Do you read these words, and do you desire to find the Saviour? You may, you ought, to find Him now. Do not wait an instant to improve yourself. Do not try to break off bad habits and work your way to Christ. But now, give yourself, bad habits and all, to Him, and let Him save you to the uttermost.

Joy is a fruit of the Spirit. He who has genuine faith has joy in God who is the object of the faith by which he sucks sweetness from God's promises as bees suck honey from the flowers. But good men sometimes lose their joy through rejoicing in it, rather than in the Lord, from whose love manifested to their consciousness it proceeds. Such rejoicing places "the gift before the Giver," esteems the emotion for itself, and tends to lead the mind away from God. It is well, therefore, to rejoice in one's joy rather as an evidence of one's fellowship with God, than as a blessing to be delighted in for its own sake. A failure to make this seemingly over-nice, but really important, discrimination cost the devout Madame Guyon several years of deep mental depression and conflict. But when she learned to rejoice in God only, her sky became perpetually bright and her joy a perennial spring. God, says the devout Upham, should be the "God of our joy."

A young man who inherited large wealth was in the habit of spreading ten-dollar bills on pieces of bread and butter, and eating both. People called him a fool, and that justly; for it is folly in any man to thus idly destroy money. But many who will join in censuring that silly youth are guilty of still greater folly. They are trifling with their conscience—deadening its moral sense by wilfully disregarding its dictates. Such men would do well to give careful heed to this saying of an old author: "He that loses his conscience has nothing left that is worth keeping."

## THE EVANGELIZATION OF CITIES.

Much interest has been felt by many who listened to the short address of Dr. Daniel Steele, before the Preachers' Meeting, in which he dwelt upon the wonderful success of the M'All mission in Paris, and a desire has been expressed to know more about its modes. The Carriers of New York have published a little volume containing the chief facts gathered out of the annual reports of the mission and entitled, "The White Fields of France." The book is compiled by Dr. Horatio Bonar.

The original and chief worker in this remarkable field of Christian labor is Rev. Mr. M'All, a clergyman of Scotch descent, who, before his present self-sacrificing work, was settled over a Congregational Church at Hadleigh in Lancashire, England; a useful and beloved minister, but attracting little attention outside the sphere of his pastoral labors. He and his wife were evidently very devoted and earnest Christian laborers, seizing all opportunities to sow the good seed of the kingdom wherever they happened to be. The father of Mr. M'All was the late Robert Stephens M'All, LL. D., the noted Independent minister of Manchester—a man of marvelous eloquence and pulpit power, whose matchless discourses, although not reprinted in this country, have found their way to many ministerial libraries, and offered a powerful temptation to such preachers as could appreciate a rich thought expressed in golden sentences, and had small scruples about using it wherever found.

The present Mr. M'All was visiting Paris with his wife in 1871, for a period of needed recreation, not long after the war. He was standing at the door of a café and distributing tracts, speaking a kind word to passers-by, while Mrs. M'All was within, when a workingman grasped his hand and said, "Will you not come and tell us the true religion?" From this touching appeal he assuredly gathered the intimation that the Master had work for him in Paris. With a remarkable spirit of devotion to Christ and of holy courage, without taking collections at home for his expenses, or forming a society to sustain him, and with very limited personal resources, he sundered his connection with a Church that had endeared to him and that appreciated his ministry, and with the hearty concurrence of his heroic wife, in January, 1872, entered Paris somewhat as Paul entered Philippi after his wonderful vision of the "man of Macedonia." After two or three months of careful training in the French language, the devoted couple commenced their humble work. They chose as the scene of their labors the most godless and abandoned portions of the city—a quarter called Belleville—probably by way of contrast to its moral hideousness. It was outside of the original walls of the city, but embraced within the last constructed circle of fortifications. Here is a population of 100,000 of the poorest class of workmen. The dwellings are inferior, and are the abodes of criminals and of the enslaved victims of vice. Here, in these miserable dens, lived the terrible communists who a short time before, when the foreign enemy was at their gates, sallied forth, starving and frantic, and committed their frightful acts of violence

in the heart of the city. Near one of Mr. M'All's mission stations, afterwards opened, was the scene where the infuriated mob had gathered into an enclosed garden hundreds of the Catholic priests of Paris, and fastening them to the walls shot them down. Associating religion with the Roman priesthood and with the services and exactions of that Church, and left in ignorance and vice by the teachers of that faith, they had not only renounced all belief in it, but had become violently enraged against all its ministers and ordinances.

It was among such a population as this that these two accomplished and devoted Christian laborers went. They well knew the nature of their field. They were advised of its impracticability by intelligent religious friends in the city. Even the policemen, who afterwards became their greatest friends, aiding in bearing ready testimony to the marvelous moral power which their meetings exercised over this ignorant, excitable and sensual population, and the diminution of their own labors through the marked change in the characters of the people, frankly intimated that it was at the peril of their lives that they took up their residence in this quarter.

But here they went, for it was here they were invited by that strange providential voice. They hired a cheap room for their services, placed printed words of welcome to all, without expense, on a large sheet of cotton fastened to the outside wall, and sent out invitations for persons to come in and hear the singing and such words as might be spoken to them. They had provided a body of simple and very evangelical hymns in French, which they sung in the familiar strains so common in English revival services; and they soon taught their hearers to sing with them. It was utterly unlike the Roman services which they hated. In them the solemn chant was performed by the choir; here all sang together, in their native tongue, words that melted the heart. The father at home began to hear his wife and children singing—

"O merveilleuse histoire  
De Christ, mon Roi, mon Dieu,  
Qui, du haut de sa gloire,  
Descend pour nous pécheurs!"

and he was won to the humble hall, and soon found himself joining in the touching choruses. The loving pastor would sympathize with their poverty and sufferings. He asked no pay, and often aided them in hours of deep distress. He talked about the loving Jesus, who although He was rich, for their sakes became poor, and who alone could give peace and comfort to the heavy-laden. He distributed tracts and portions of the Scripture, finding to his astonishment the amazing ignorance of the Bible in which they had been left by the priests who once ministered to them; and then he invited them to come again. Their prejudices against religion were beguiled away before they knew it, and they would retire, saying, "Good Englishman! good Englishman!"

In this humble way, as the Lord Christ Himself was born into this world in a manger, this wonderfully successful movement originated. As one hall was filled another place was hired—all simple and inexpensive—and new centres of influence established. The Protestant ministers of France soon began to express their sympathy and offer their help to the mission. Visitors from England and America visited the stations and participated in the services, contributing to its aid. Its expenses were very small from the first, and money came as it was needed from friends in Great Britain. New laborers, ministers and laymen, persons of both sexes, were obtained as they were needed to carry forward, in the same spirit as that exhibited by its founder, the widening mission. In the report rendered this year it appears that there have been established twenty-three successful mission stations, and that there are 8,000 adults and 3,000 children under its care—and all this in the period of seven years. Well does Dr. Bonar say: "Disguised with Popery, veiled with infidelity, France is seeking rest in the simple Gospel of Christ, asking rest from the mass-book to the Bible, and wondering if the liberty of Christ be not better than the bondage of the Pope if the *chantiques* populations be not more intelligible, at least to the workman, than the Latin *Hymni Ecclesiæ* of the Parisian Breviary."

The conversions which have taken place have been marked, and effectual in securing peaceful and diligent lives as well as beautiful characters. Triumphs in the dying hour, without the presence of the wafer or the priest, have sealed the authenticity and power of the new faith and become an effectual evangel to others. Why may not this work be instituted in other cities in Europe? Why not in New York, Baltimore and Boston?

## WORLDLINESS.

The burden of Christ's prayer for His disciples—that they might be in the world and not of it, that they should not be taken out of the world, but be kept from the evil that is in it—is the great problem of the Christian life. For it is most easy for the Christian to assimilate unconsciously, by imperceptible shadings, with the world. There are no temptations more constant, more subtle, or more powerful, than the temptation to conform to the world for the sake of its riches, honors and pleasures. This is so, because we are in the world, surrounded by worldly influences, and because of the natural tendency of the human heart to seek present, temporary gratifications, and

abide in the things that are seen and temporal, rather than in the things that are unseen and spiritual.

Moreover, the certainty of incurring hatred of the world by renouncing its spirit and maxims, greatly augments the temptations to worldliness. For now, as ever, the spirit of the world is opposed to Christianity. What Christ said to His disciples, is true of His followers now: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is true that this opposition is not so open and violent now as it was in the time of Christ and His apostles. But the offense of the Cross has not yet ceased; the antagonism of the world to a pure Christianity is just as real and radical now as then; for the carnal mind is enmity against God, and fallen human nature is the same in all ages.

One reason why the antagonism of the world to Christianity is not so manifest now, is that the modern Church has become so worldly that it does not provoke the opposition of the world. Ever since the Church was established, the world has been trying to join it, and carry it on. The common gibe that modern Christians cannot be distinguished from worldlings, proves that this effort has been only too successful. There is in the Church a nominal Christianity so overlaid with worldliness that it gives no occasion for the opposition of worldly men. Indeed, the greatest peril of the Church to-day is its worldliness, the evidences of which are so manifold and plain that he that runs may read. Among these is the participation of Church members in the fashionable follies of the day, and the prevalence of a sort of religious dilettantism in the appointments and services of many Churches, which is preoccupied with what is artistic, ornate and elegant in public worship, and seeks to make a source of gratification to the æsthetic tastes and sensibilities, rather than the means of the spiritual edification of the worshippers.

The passion for building magnificent houses of worship for the purpose of attracting men of wealth, is not only an evidence of the prevalence of a worldly spirit in the Church, but has also served to greatly increase it. For such enterprises are usually embarrassed by large debts, which are unprovided for, and subject the Church to extraordinary temptations to conform to the world for the sake of the pecuniary assistance it can give. And so it often happens that the voices of wicked men of wealth are overlooked, or winked at; or if rebuked at all, it is very softly and carefully done, for fear of offending them and losing their patronage. This may serve to account for the fact that many of the recent defaulters and swindlers were members of the Church up to the time of their exposure. We do not say that any of the Churches to which these men belonged were cognizant of their crimes, but it would seem that if the Church were sufficiently careful to denounce and punish all business crookedness, it would not so often occur that scoundrels remain in it while they are planning and perpetrating their crimes. And the fact that so many Church members have, of late years, proved dishonest, indicates a fearful state of degeneracy and worldliness.

The temptation to conform to the world, which so powerfully besets the Church in its corporate character, is experienced by individual Christians every day. They are exposed to innumerable solicitations to compromise with sin, to neglect their duties to God and their fellow-men, and risk the eternal loss of their souls for—what? For the sake of sinful pleasures which bring safety and disgust, and result in certain misery; and for the hope, the uncertain prospect, of earthly gains. It is by no means certain that any man will get what he hopes to obtain in making this tremendous sacrifice, for sinful pleasures are proverbially unsatisfactory and illusory; and even if a man is successful in making large accumulations at the sacrifice of his eternal interests, the tenure by which he holds his wealth is of the most uncertain kind. Unexpected reverses, the fluctuations of values and mismanagement of agents, are likely to waste his wealth in much less time than he has taken to acquire it.

Those who conform to this world run the risk of infinite loss for the sake of the most precarious gains, since not one out of a thousand realizes his expectations of wealth and happiness. Besides, what are all these things—worldly wealth, honors and pleasures—worldly gain? They are the unsatisfactory possessions of a moment, but the soul is eternal. So that if a man could realize all his worldly desires and hopes, there would be no compensation for the loss of his soul. For "What shall it profit a man, if he gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?" Wherefore, it is written: "Be not conformed to this world;" and "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever."

Rev. C. W. Miller, now stationed in Brooklyn, New York, was in this city a few days since. He was formerly a member of the New Hampshire Conference, and was on his way to visit friends and all lecture engagements within the bounds of that Conference.

## MEETING OF THE GENERAL MISSIONARY COMMITTEE.

The meeting was opened at 9 o'clock on Wednesday morning, Nov. 5, Bishop Simpson presiding in the chair. The deaths during the past year, of Bishop Ames, Dr. R. Nelson, and the wife of Bishop Bowen, were appropriately noticed, and Bishop Foster, Dr. Hunt, Dr. Trimble, Dr. Clark, and Mr. Oliver Hoyt, were appointed a sub-committee to prepare a suitable minute respecting the lamented deceased. The committee soon fixed the basis of appropriations, for 1880, not to exceed \$250,000. There was a debate about exchanges, but as exchange is now in our favor, the question rested, and the appropriations for 1880 were finally reduced to \$200,000. The treasurer's report showed that the receipts for the year now closed were \$351,359.30; the disbursements \$252,266.90. The Western Conferences had increased their contributions by \$15,180.75, while the Eastern had decreased \$14,686.50. There was, on the whole, an increase of \$2,477.85. Philadelphia appeared as the banner of the Conference of the Church, having contributed \$34,125; the New York and New York East Conferences follow next in the illustrious train.

The appropriations for foreign missions were now taken up, and after careful and particular consideration, \$279,066 were voted. Missions in the United States secured \$1,000; Scandinavian Missions, \$14,400; German Missions, \$40,100; Chinese, \$13,240; Domestic, \$17,200; making a total of \$252,732. There appeared, therefore, an advance in appropriations, of last year, of about \$31,000 for foreign missions, and \$28,000 for domestic.

A reception was given, on Wednesday evening, by the St. Paul's Methodist Episcopal Church, of New York City, to the Bishops and the members of the General Missionary Committee. Around this centre many clergymen and laymen were gathered, not excluding the ladies, who were pleasantly present in considerable numbers. The reception was quite enthusiastic. Dr. O. H. Tiffany, the pastor of the Church, presided and directed the proceedings admirably. The choir of the Church afforded inspiring music and singing, and Bishops Simpson, Peck, Harris, Foster, Andrews, and Haven made short, pithy speeches, while General Peck, on call of the presiding officer, capped the climax with a witty, telling address, cheerfully received. The fervor of the temperature of the party did not seem to be reduced by the introduction of a liberal allowance of ice-cream and cake passed to the guests. Well done for St. Paul!

As respects new missionary ground: Bishop Haven obtained an appropriation of \$1,000 for possible mission work at Sitka, Alaska.

A long discussion sprang up in the committee as to the best and most satisfactory method of making the appropriations, to the several Conferences, of missionary monies to be raised through the current year. Finally, on motion of Secretary R. H. it was resolved to determine the matter in committee of the whole, with some one at hand to give specific, requested information. A vigorous plea was made by Bishop Haven, backed up by Dr. William Clark, in behalf of fuller and better missionary intelligence for the Church at large than is now afforded. A missionary magazine was pleaded for, in particular. It was noted that another attempt, with some success, in progress, in one quarter and in another, to supply the deficiency; but after all that was said, only \$3,000 were placed at the disposal of the Board for this purpose. Bishop Simpson introduced a motion to the effect that the Board of Managers be requested to examine into any cases of alleged and apparent injustice done to any of our missionaries, and to take measures that they should be protected from wrong. Several of the clerical brethren thought that this would be a novel experiment in our missionary administration; that it might increase the difficulties; that it might lead to a more aggravated case in hope of fear, and further disturb good relations between different parts of the country; but Dr. Dashiell remarked, wisely, that there might be less of wrong and injustice attempted when it was known that a powerful and interested body was looking in the direction of any cases that might arise. The motion passed by a very large vote.

The appropriations for missions within the United States were increased by \$12,000 for New Mexico and the \$1,000 for Alaska. This makes the total, for that department, to \$20,000, and raising the total of increase on domestic missions to \$41,702, and the grand total appropriated to \$417,752.

The appropriations for miscellaneous expenses are as follows: Incidental, \$30,000; office expenses, \$15,000; missionary information, \$3,000; contingent, \$25,000; total, \$73,000. J. W. H.

## Editorial Items.

It is a misfortune that the leading members of our Church cannot be present when the necessities of our great missionary field are discussed. At the annual meetings of the American Board a large company of wealthy and generous Christian men of business are present, and both their enthusiasm and their large gifts are called forth by the affecting revelations of the secretaries and missionaries. The noble brethren, like Oliver Hoyt and Brother Clark, who are members of our Missionary Board, lead off in the largest plans for the extension of Christ's kingdom, and are ready to set the Church noble examples of giving into the missionary treasury of the Lord. No one can sit in the meetings of the General Missionary Committee and listen to the reports of missionary collections from some of our largest Conferences, without feeling that by some great error in the operation of our machinery our people are not adequately instructed and inspired as to their duty and privilege in sustaining Christ's work of the world's evangelization. The heart of our mission and a half of members has not yet been touched.

No Church has a better supervision of its missionary field. In its body of honored Bishops (all of whom were present, Bishop Scott only remaining one day and exhibiting most physical feebleness) there is a ready response secured from every portion of the field as to the true condition of the work obtained by personal inspection. They know the pressing calls from every quarter, the great promise already foretold of success, and the large amount of service already accomplished.

The Secretaries and Board have been very prudent in managing the affairs of the Society. Three years ago the debt was \$200,000. In these years \$200,000 have been paid; \$85,000 have been paid on the building owned in part by the Society, so that the income of it pays the official expenses of the Society; \$45,000 have been carried to the credit of the annuity fund to meet the interest of sums of money given to the Society, but subject to life annuities. No better way, or safer, can be secured to invest a sum of money that the person desires ultimately to give to missions than to send it at once to the Society and receive an annual interest, if desired, while

he lives. All these payments have been made without shortening any of the established lines of Christian labor or limiting in any serious degree the great work. Our correspondent gives the details of the daily proceedings. The work of the General Committee moved forward this year with less discussion than usual. The debate on the circulation of missionary intelligence awakened some interest. Bishop Haven pleaded with much earnestness and power for a missionary periodical worthy of the Church and adequate to the work. He complimented the periodical of Brother Rose, and especially the admirably edited monthly journal published by the Women's Foreign Missionary Society. Dr. W. R. Clark followed him up with a short and earnest address. The Board appropriated \$3,000 to the work of circulating missionary intelligence, but how they can wisely expend it we do not see; unless they apportion it among our denominational papers and permit us to obtain such missionary letters and miscellany as we can readily command for a limited sum.

One of the most suggestive and important resolutions passed, was the one directing the Board to make inquiries where our missionaries are exposed to abuse, and see that they are provided with adequate legal defense. It is a sad fact that there is so much occasion for such a step, even in the home field. Bishop Simpson advocated its passage with great earnestness and impressiveness.

There was an advance of from five to ten per cent, in the apportionment of the Conferences, except in the instance of those which had been heretofore raised above the possibilities of their reaching it. Missions were apportioned \$5,000; East Maine, \$2,000; New Hampshire, \$3,200; Vermont, \$4,500; New England, \$30,000; New Hampshire, \$3,200; Providence, \$12,000.

The editors of many of the official papers were present, carefully watching the progress of the discussions, and preparing themselves to press with fresh zeal, in their centres of influence, the great charity of the Christian Church. Here was the chief of the great official, who well knows the amazing power he wields with his immense circulation, and fears not to use it; here was the ungenerally good-natured, keen and spicy Doctor of the *Lively Northwestern*; here the clear-eyed, prudent, Church-guarding and orthodox Doctor of the *Western*; here the Yankee-blooded, Western-born, resolute and incisive Doctor of the *Pittsburgh Advocate*, and here also the high, round-headed, well-poised and vigorous Doctor of the *Northern*. It gives one a good idea of the excellent character of the papers that become familiarly and officially acquainted with its chosen literary leaders. Our space forbids any further reference to the meeting or its discussions. We may recur to them hereafter. The only appropriations for missionary money in the New England territory, were \$900 for East Maine and \$900 for Vermont. It will require a great and general effort for the New England Conference to raise its apportionment, but it can be done. If every Church will take the collection, and every member be canvassed to secure some contribution, however small, it can be readily obtained. Let us show to the Church both our Methodist loyalty and our love for Christ and His cause in the New England Conferences.

There seems to be an excellent spirit of harmony and unity of action among the temperance men of Rhode Island, and much of the old enthusiasm in prosecuting this great reform. The State Temperance Union held its annual meeting on Wednesday, Oct. 29, in Providence. The occasion was one of much interest. The annual report of the able and faithful State agent, Rev. H. W. Conant, which was presented at the meeting, was a valuable document. He declares the experiment of the past year has demonstrated the utter impotence of the license system to cripple the liquor traffic, and raises his protest against the inevitable results of what are called the "lighter drinks," as surely leading to drunkenness rather than preventing it. The convention was addressed by Gov. Van Zandt, Rev. Dr. Bohrendt, Rev. Dr. Johnson, Rev. Mr. Winter and Mr. I. R. Burlingame. The temperance men of the State start out hopefully for another vigorous campaign.

Miss Cushman writes from North China: "I am in school this term, and share classes equally with Miss Porter. I am very happy to be in the work. My health is perfect. Through all the days the 'Joy of the Lord' is mine. The Lumberts (M. E. Church, South) have just left Pekin, after making us a visit of two or three weeks. We were all very glad to welcome them to Pekin, as they received us all so very cordially at Shanghai. Mr. and Mrs. Davis are still stopping at our house, not yet having gone home from Annual Conference. The opening at Tientsin for missionary work is such as was never known in North China. All the highest Chinese in the city are calling in foreign doctors. Before this—since the massacre there—it has been so, that if a woman saw a foreigner on the street, she would run as though pursued by Satan himself. Now the hospitals which the Viceroys have given them is crowded. Besides other medicines, one single kind is used at the expense of \$5 a day, waxes the Viceroys himself pays for. He gives the whole thing his official recognition. Of course, when the common people see this work countenanced by men as high as he, they follow."

The two popular periodicals published by Scribner & Co.—the *Scribner's Monthly* and *St. Nicholas*—completed, with last month's issue, another year. As bound in ornate covers, they form fine and ever valuable additions to the library. In our public libraries no books are more popular, or sooner worn out by honest use, than these bound volumes of illustrated magazines. For the next year, the generous and vigilant conductors of these magazines have made special provisions. Eugene Schuyler is to write the "Reign of Peter the Great," for the columns of the *Monthly*, and a new novel by an American writer, George W. Cable, who has already become conspicuous in the literary world, has been commenced in the current number. Mrs. Burnett is to have a fresh story, and Henry James, Jr., continues his "Confessions." Louis M. Alcott gives a new juvenile serial to the delight of all children in *St. Nicholas*, and Dr. Edward Eggleston contributes a Sunday-school drama which will be something new, even if somewhat astonishing to our old fies. The *Monthly* is \$4, and *St. Nicholas* \$3, per annum.

No establishment in the country has the facilities of the Harpers for editing and publishing a youth's weekly, illustrated paper. We wonder they have not entered upon this work long before this. But their hour has come, and here before us, so attractive, well-filled, wholesome and finely illustrated, we have *Harper's Young People*—an illustrated weekly. It will be furnished weekly for \$1.50 per annum. It is a small quarto, printed in neat, clear type. Stories predominate; but it will have interesting short miscellany, and the tales will be carefully chosen. A year's subscription will be a charming Christmas present.

Various communications in regard to Church work throughout New England have been received, but have been crowded out for want of space. They will appear in our next issue. Items of the 7th page may be found in this trying hour.

## JOSEPH COOK'S LECTURE.

The second lecture by Mr. Cook was preceded by a stirring talk on current events. Mr. Cook expressed both hopes and fears from the state of affairs during the recent political campaigns. He thinks the census of 1880 will bring the South to its senses. The free-school, census and constitution seem to be a providential conspiracy for extending the ideas of the North. The day is dark in the South, but we have killed rebellion, and inflated currency, and I trust, demagogism; and across the present morass I see the solid land which, I think, we shall reach in 1880. But I have grave fears for the future. The importance given to money in elections, the tyranny of political parties, the disgrace into which civil service has been brought, the subordination of great names to these corrupt powers, indicate a storm, and the time has come when a bold, frank attack should be made against the sacrifices of men to party interests. You say I am speaking too freely, and would draw the cords tighter about my organs of speech. Never! never! never!

In opening his lectures, Mr. Cook said that materialism had received in England what ought to be its death blow, in the address of Prof. Allman, President of the British Association (See October number of *Popular Science Monthly*). Progressism is not life. And thus English science shook off materialism. It must be the same in America. At Concord, last year, not a materialist was allowed to preach. The lecture was a fresh and interesting re-statement of the argument of design against materialism. It was presented in thirteen statements, which are to form the basis of future lectures. This lecture was designed to leave a lasting impression on the minds of all who heard it, that a positive difference exists between force and the direction of force. Atomic matter possesses strange capabilities in its germ-like nature, all admit, but the co-ordination of its products indicates design. In crossing the Rocky Mountains, the lecturer said he picked up a moss spore. The little fern-like particles of matter were everywhere, by some strange process in transparent crystal. So a co-ordinating power envelopes all the myriad forms of matter. The whole world is a moss spore.

One of the most successfully-managed Church fairs of which we have heard is the one lately held under the auspices of the First M. E. Church, Somerville, Mass. We understand some \$1,500 were realized from all its various devices, of lectures, sales and publications. Among its favorite sources of revenue was the sale of the People's Receipt Book and Business Directory—an octavo, handsomely published, containing practical household receipts of every description. Many expert hands must have been busy in its preparation. All will doubtless be ready to render unqualified praise to the indefatigable endeavors of their beloved and faithful pastor, Rev. G. N. Chaboussier, in all the departments of the fair.

The bulletin of the Boston Public Library, for October, shows how rapidly and richly this great institution is growing. It is an impressive sight to look into the rooms so almost any evening and see the number of little fellows, quietly sitting with their books and papers, many of them showing, by their clothing, that they come from homes of poverty. How much better a school than the street or saloon! It is the best money that Boston spends which is devoted to this great people's university.

Rev. Hiles Pardoe, of Lancaster, Pa., publishes, in a tract form, "The Gospel Among the Boys and Girls," which he dedicates to the children at Chautauque. He gives twelve pleasant, illustrated and thoroughly important religious tracts, which the young people can readily understand, and to which he will be likely to be won by the picturesque and simple style of the author. It is a wonderful gift to talk to childhood so that it hears with its heart and memory as well as with its ears.

The *Art Amateur* for November is crowded with interesting art miscellany, with correspondence upon art exhibitions, with admirable illustrations and designs, with notes upon home decorations and upon music topics. This periodical has no peer in the wide province it cultivates, and is, at once, beautiful in itself and a teacher of beauty to those who are loving students of its laws. It is published by Montague Marks, 20 East 14th St., New York. \$3 a year.

The Centennial Discourse delivered at Westchester, Mass., Sept. 3, by Dr. David C. Weston, has been recently published by Lecky Shepard. It is full of reminiscences of the old time in Church and State, and repeats the venerable Doctor's high eulogium upon the Westminster Catechism and its influence. His pictures of the former ministers and official members are graphic and interesting.

We have received many inquiries in reference to the new instrument to aid in hearing referred to by Rev. Dr. Dunn, in an article in our paper, a few weeks since. We have entire confidence in the statements of Dr. Dunn, who had the best opportunities of forming a correct opinion. In our paper this week will be found an advertisement giving all desired information. The instrument is called a dentophone.

We clip from the *Evening Transcript* Tuesday the following item in confirmation of the short editorial notes which have appeared in this paper in reference to the atmosphere of the University in our neighboring city:—

Harvard College was represented at the Globe last evening by a large and well-crowded youth who probably call themselves gentlemen.

Rev. T. L. Flood, pastor of the First M. E. Church, Meadville, Pa., formerly of N. H. Concord, has been spending a few days in Boston, at work with Rev. J. W. Hamilton, with whom he is associated, in flashing the MSS. of their book—"The Methodist Bishops." Mr. Flood spent the Sabbath with his old friend, Rev. C. H. Hall, at Concord, N. H., and preached at the Baker Memorial Church in the morning.

The National Temperance Society is the earliest in the field with its Almanac for 1880. Its calendar is full, and besides the is a beautiful, illustrated tract, presenting temperance and virtue wherever it is circulated.







## The Family.

TO A PALE BLOSSOM,  
FOUND BLOOMING IN A ROCKY PLACE IN  
THE MONTH OF NOVEMBER.

BY REV. ARTHUR J. LOCKHART.

In pure, but fruitless, beauty born,  
Dumb'd in thy beauty to decay,  
I see thee, child of summer morn,  
Begotten on a wintry day;  
Soon shall thy virgin crest of white  
Yield to the frost's impending blight,  
Beneath the shadow of the night,  
Thou art but born to die;  
For the chill winds come whistling on,  
And the dull day has almost gone  
With its faint sunshine by;  
Night's joyous hour hath fatal power  
To blast thee and to kill,  
And much, I fear, the time is near  
That gives thee to its will.

I come as a sad friend to thee,  
As one who seeks in vain to save  
The favorite of his love, white she  
Is sinking surely to the grave;  
While in her eye a placid light  
Beams as a planet in the night,  
He sees beneath the lingering blight,  
And feels the chill of death,  
And knows the heart whose life is love  
Doth with a faint fluttering move  
Detach the living breath.  
No human art can aid impart,  
How'er his soul desire;  
The hand of fate makes desolate,  
And hope and life expire.

And should I pluck thee from thy stem,  
And place thee near this heart of mine,  
I should but mar thy matchless gem,  
That must too early feel decline;  
Ill-timed thy birth! The wintry blast  
Comes from the frozen northlands fast,  
The brooks are skimmed with nightly frost;  
Why dost thou, then, not stay  
Till the more genial summer hour,  
With cloudless sun, and fragrant shower,  
Born of sweet mother May?  
Thou might'st with hope and promise ope  
Unto the gaze of eyes;  
But bird nor bee will visit thee—  
Thou blooming but to die.

Thus cold and wintry is the sky,  
And dark and dreary is the day,  
So, maybe, flow'et, I shall die—  
Fide as a morning-dewy spray;  
Thy slender fringe 'dreds to live  
Is delicate and sensitive;  
And so my spirit to receive  
The winter gathering there;  
Thou liv'st 'neath fortune's favorite star!  
For it is better, better far,  
To die than to despair.  
To-morrow's dawn thou wilt be gone,  
Though I may see the day;  
For life and pain to me remain  
When thine have passed away.

So, flow'et sweet, I leave thee here  
As lonely as thou wert before;  
Yet think I see a human tear;  
And he who lives forevermore,  
Who put this longing heart in me,  
And gave thy lowly life to me,  
Will meet our needs whatever they be,  
And hold us in His care;  
Our sorrows but His love display,  
Nor will He on His creatures fail.  
More than their hearts can bear.  
His plans for the wisest are,  
Though hidden the design;  
Thy well, thy fate, so lone and late,  
Thy well, O Father, mine!

\* The above stanza was written several years ago, during a period of illness, which may account for the somewhat melancholy tone that pervades them.

## WOMAN'S PRESENT OPPORTUNITIES.

BY MRS. JULIA HUNT MORSEHOUSE.

"Who knoweth whether thou art come to the kingdom for such a time as this?"

In this day, and in Christian lands, woman has come to her kingdom. England makes her queen of the State. Everywhere she is the queen of the home, queen of the hearts of men, and now almost entirely she is queen of her own motions. She may do whatsoever she will. If she desires to support herself with her hands, the more delicate trades, such as telegraphy and typesetting, are open to her. Even the most rusty and conservative of college doors are creaking upon their hinges, and opening a little space to admit her. Proud Harvard will not yet quite give her access to its innermost glories, but consents to let her sit in its reflected light where she may gather up the crumbs of its wisdom. Elsewhere over the land, so popular is it to have ladies in the colleges, that the University of Michigan boasts triumphantly now of having been the first to admit them.

The professions, too, are yielding to her knock. She practices law and medicine. When called of God, she may speak from the pulpits of the land, and the people hear her gladly. The General Assembly of the Presbyterian Church, assembled in St. Louis last May, invited a woman to address them. Miss Sarah Smiley Kuch to them in the interests of the W. F. M. Society. The women rejoice!

We are not of those who complain because all these things were not given to woman earlier. It is her own fault that she did not have them sooner. She had them just as soon as she was fitted for them. Whatever a woman can do well—as well as they—the men of the world are willing she should do. They are yielding, and gracefully, too—considering how long they have held them—the monopolies and emoluments of the arts and professions. Power makes for itself opportunity. Practicable, usable force is needed, and will be gladly given a place. The world wants earnest workers in every department of labor and thought; and as soon as any woman shows herself capable of filling any position and doing well its duties, and advances to assume them, just so soon will she be granted a place and recognized as an equal. She is, in all these respects, most emphatically in possession of her kingdom.

But, sisters, who knoweth whether thou art come to thy kingdom for such a time as this? What responsibilities

are incurred by all this weight of privilege? What can we, as Christian women, do to help on the cause of Christ and the cause of humanity, which is Christ's dearest cause? Where shall we find opportunity to work?

1. In our homes and our Sunday-schools. We love to think, and rightly too, that woman's highest work is pure womanly; that she is happiest to whom are entrusted the gentle ministries of home, and the infusing of her own enthusiasm of life and love into the souls of those who call her mother. But many women are never given to know the joy of that sacred name; shall they, therefore, be excused from a share in woman's best work? No, no! let every one of us find some part to do in this training of children, if not in the home, then in the Sunday-school. To say nothing of its being our legitimate work, we cannot afford to lose upon our own characters the influences that come in teaching and loving children and being loved by them. And how easy it is to induce them to love us! They are sure to love back if we first love them, and how they trust us and believe us.

The child recognizes no higher law or dictionary of right and wrong than his mother's word; like the little boy who settled the dispute with his playmate by saying, "Well, my mother says it's so; and if my mother says it's so, it's so if it ain't so!"

And then, too, how they admire us! It is some consolation to be thought inexpressibly beautiful by even one person in the world, and this homage the plainest of us is sure to receive if we win the whole heart of any child. These are, of course, selfish and minor motives that should prompt us in our work for children. We realize that our influence and perfect control over their minds throw upon us a tremendous responsibility concerning their souls. Here woman finds her first and best opportunity for Christian work. And we are glad to know that in this work she has always been foremost. In almost every Sunday-school you will notice that the majority of teachers are ladies, and that they are notoriously successful in holding classes of troublesome boys and over-wise young men. Their tact and ingenuity of invention give spice and variety to our Sunday-school exercises and methods, and help to lift our schools from monotony and discouragement, which is one of our greatest perils.

I am willing to accord to Robert Raikes the evolution of the Sunday-school idea; but I was reading, the other day, in an old, old book, of an Eastern land where lived and taught a wonderful Prophet, Priest and King—a divine man. Near the close of his short life, he came down from Galilee to the hills of Judea and the region beyond Jordan. He sat one day settling questions of Mosaic law for the caviling Pharisees who had crowded around him; and after they had dispersed a little, I think the Judean mothers deemed it was their time to talk with the Master. And so they came bringing their little ones whose souls were dearer to them than their own, that the Saviour might touch them. The disciples, seeing their Master already weary, were not going to have Him troubled still further by the presence of noisy children, and told these women so. Sadly, I think, they were just turning away, when Jesus called them back, beckoned the children to Him, and did more for them than even the mother hearts had dared to wish—He took them in His arms, put His hands upon them, and blessed them.

Did you ever think that the touch of those little children may have rested the tired Man of Sorrows? That He loved to hold them in His arms as we loved to hold them in His arms as we loved to do? Their purity and trust must have been a wonderful contrast to the hard and captious Pharisees, and the divine Saviour was human. I think this was the first Sunday-school the world ever saw, and all artists who have made familiar this wonderful scene give to woman the credit of bringing the children to Jesus; and this same idea, worked out and developed in different forms, is, I trust, today the germ idea of all Sunday-school work—just bringing the children to Jesus.

2. We find another of woman's present opportunities for doing good in the fact that she rules as queen in society. Here undisputed sway is given to her; her capricious customs and unreasonable tyrannies are in her power; she may, if she will, loosen or entirely cast off the fetters with which her own hands have bound her. And what a realm is hers! How full of foibles and quibbles, of shams and incongruities, is that mysterious thing we call society! As queen here woman may effect many needed reforms. Of these we will notice only three: She may assist in advancing temperance, in promoting social purity, and in leveling caste.

(a) What is woman's present opportunity in temperance work? In the first place, she may entirely and forever banish liquors from her cookery. Wine and brandy are not indispensable to good mince pies and respectable puddings. People have managed to live out a very comfortable existence without ever once using them. There are excellent substitutes for them, and we are verily to blame if we give our boys their first taste of liquor in our cooking.

Then, again, table and party drinking are in our power. There are very few husbands, let us hope, who would insist upon wine or cider at their tables or at their entertainments if their wives were dead set against it. If Mrs. Hayes can change the usage of years at the

White House, surely any lady can do it in a lesser establishment.

What Christian is not shocked, if he once stops to think about it, at the custom of offering intoxicating wine to reformed drunkards at the communion table? Why do we consider it right to break our temperance pledges at that sacred place? I think we as Christian ladies can right this wrong in our Churches. We can in this vintage time of the year obtain pure grape-juice, and boil and can it as we do our fruit; and I think our official brethren will be very glad to obtain this.

But we find our greatest chance of success in the fact already referred to—that we have complete control over the minds of our little children. Here is the only really hopeful field in temperance work. By beginning as soon as our children can understand what we say, we may implant in their minds such a perfect terror of liquor that few will outgrow it. We knew one little boy of four years who had been thus trained. One Sunday morning he was trotting along to church a little distance in front of his parents, when suddenly he turned and ran back, holding fast his mamma's hand. They asked him what was the matter. Pointing to a hotel just ahead, he said that "he was afraid to go by there alone, for wicked men lived in there who sold liquor, and he was afraid they might kill him!" Oh, if our boys can grow up with that idea, that the deadly poison that waits for them in these places does kill young men, and little boys, too, body and soul, the temperance problem will soon be solved!

We do not speak of fiction or impossibilities. A few months ago, in the streets of a New England village, a little boy eight years old was found dead drunk. The only other evening our New York papers told us of a little girl in that city who drank a half-pint of whiskey which her drunken mother had left in the house. She was picked up by an officer, taken to a hospital, and the next day she died. She was five years old! She died, thank God! and her little spirit was carried by angels to a safe world, before she grew tainted by willful sin.

These are dreadful possibilities—possibilities that may any day touch you and me.

I tremble when I think how much of the responsibility of preventing such scenes rests upon the mothers of this land. Labor in temperance unions and lodges for the reformation of inebriates is as much as you can; five out of a hundred will stand, provided they get converted, too, and that is worth laboring for; but work early and late, work first and last and always, with your children; work with prayer for the Spirit, and I believe that in almost every case God will give us the souls of our children unseparated by drink.

One word more upon this point: Don't let us give our little ones liquors as medicine. Keep the taste of it away from them; employ physicians who do not habitually prescribe it—for there are such—and in every way guard the precious ones from this terrible thing.

[To be concluded.]

## LITTLE ELsie.

Two small white hands, with fingers meekly folded  
Upon her quiet breast;  
A sweet pale face that seems in marble moulded;  
Is she at rest?  
Did she grow weary at her happy play,  
To the dark grave a thing so bright and fair?  
No; little Elsie never more will waken  
To smile or weep;  
The angels (scarce more pure) have come and taken  
Our pet away;  
And yet we think her spirit cannot be  
More lovely than this little form we see.

On the deep lips a tinge of rose still lingers,  
Reluctant to depart;  
And as we press the dimpled ice-cold fingers,  
In anguish to our heart,  
We cannot find it in our hearts to spare  
To the dark grave a thing so bright and fair.

O blind and weak! let us return to heaven  
What was but lost to earth;  
Knowing how soon again she will be given  
Back, with strange love within her baby mind;  
And knowledge which no sage of earth could find.

Sleep, darling Elsie—in God's sheltered garden  
We lay thee—little flower!  
Lifting once more our weary earthly burden,  
Till comes the blessed hour  
When Death, the healer, bounteous and mild,  
Shall give to us once more our latest child!  
—Chambers' Journal.

## THE BARONESS BUNSEN.

BY MISS ANNA BREED.

The life of this excellent woman is beautifully written by Augustus J. C. Hare, who, a few years since, gave us the interesting "Memorial of a Quiet Life." It will benefit any one to read the records of the life of this most womanly woman. Her character as a wife, mother and grandmother was of the noblest type. Her Christian life was steady, rich and intelligent; and her mind of excellent natural ability, improved by culture and association with the best society of Europe.

Frances Waddington, afterward the Baroness Bunsen, was born at Dunston Park, Berkshire, England, March 4, 1791. Her father was an uninteresting man, while her mother was one of the most attractive women of her day. Shortly after her birth, her parents removed to the beautiful estate of Llanover, in South Wales, where Madame Bunsen spent the early years of her life, her education being entirely controlled by her mother, who gave her much time for recreation and rest, but insisted on her applying her whole mind to that portion of time she spent in study and work.

In 1815, she made her first visit to London, where, with her mother, she

entered the best society, and was acknowledged by eminent men and women as one of the finest educated young ladies of her day. The winter of 1816 she spent with her parents in Italy, and there made the acquaintance of the great man who afterward became her husband. This acquaintance ripened into the richest and holiest love, and on the 1st of July, 1817, Frances Waddington was married to Bunsen, in the ancient chapel of the old Savelli Palace.

For twenty-three years their home was in Rome. Here their twelve children were born, each one being welcomed with great joy. The most cultivated society of Rome, as well as many of its distinguished visitors, found their way to this home, being anxious of becoming acquainted with the great German scholar and his interesting wife. The life of Madame Bunsen during her residence in Rome was devoted to the education of her family, to the culture of her mind in art and music, while she never failed in the least degree of being the intellectual and spiritual companion of her husband.

After these long years of absence, she returned to her old home at Llanover. Her reputation was most enthusiastic. Carriages were waiting to receive her; the bells of the neighboring churches rang, the entrance gates of her old home were hung with garlands, musicians were playing, and, best of all, her idolized mother, beside a large company of people, was waiting to greet her.

Madame Bunsen spent a year in England, and left for a home in Switzerland, where her husband had received appointment as Prussian Ambassador. Her residence here was pleasant, and the following year Bunsen was appointed Minister to the Court of St. James. The twelve years spent by Madame Bunsen in England were the most brilliant of her life. "Her residence," says Mr. Hare, "became an intellectual centre of the most interesting kind. All who were connected with what was best in theology, history, philosophy, in poetry, music, or painting, seemed naturally to gravitate towards it. The host and hostess had the gift of putting all their guests at their ease, by being perfectly at their ease themselves, with every nationality, with every phase of interest or opinion."

With all its advantages, which she fully appreciated, Madame Bunsen never really enjoyed London life. Her many social cares, together with the late hours she was obliged to keep, led her to desire a more quiet life, so that she welcomed her husband's release from his position, and gladly took up her residence in the beautiful German town of Heidelberg. There the family resided in a pleasant home, on the banks of the Neckar, from which was a fine view of the great castle, so celebrated for its beauty, and the splendid bridge with its numerous arches. Bunsen resumed his studies, and the family lived for some time in great enjoyment, receiving visitors from all parts of Europe.

Toward the latter part of their residence in Heidelberg, the health of Bunsen began to fail. Madame Bunsen saw the great sorrow approaching her, but bore her terrible burden of grief with quiet fortitude. In 1860, the family removed to Bonn, where Bunsen died, his great spirit "returned unto God who gave it." Very solemn and tender were his farewell words to his wife: "Love, love—we have loved each other—love cannot cease, love is eternal—the love of God is eternal—live in the love of God and Christ—those who live in the love of God cannot be parted—we shall find each other again." The Christian grandeur of this great man's last hours was a fitting close to his noble life. After his death, Madame Bunsen spent the next few years writing his life, and well did she perform her work. It is a loving delineation of the life and labors of her gifted husband.

In March, 1862, her favorite daughter, Baroness Sternberg, died, after giving birth to her fifth child; and Madame Bunsen gave the remaining years of her life to the care of these motherless children. She made her home in the quiet German town of Karlsruhe. Her closing years are a complete finish to a perfect womanhood. All the great public questions of the day were of interest to her large mind, and her letters are full of intelligent remarks on the affairs of the world. She received visits from her numerous descendants, and watched with loving pride her children and grandchildren. In 1876, she began to grow feeble in body, although her mental faculties remained perfectly sound. Lovingly cared for by her children, with great peace of mind, and an intelligent Christian faith, she came down to the close of her great and womanly life, and entered into rest, March 18, 1876.

So passed to her reward this wonderful woman, "whose greatest desire through her long life," says Mr. Hare, "was to seek after God—only in Christ and only through Christ."

## SUSIE'S EXAMINATION.

BY P. H. SEAGER.

"Well, Susie," said Uncle Joseph, as he came into the parlor in the evening, "how do you pass your examination? But I hardly think I need ask, for your face tells me you were successful, and received your certificate."

"Yes, indeed, uncle, and I suppose I do feel happy, though I am very sorry for some who failed."

"Were there many to be examined?"

"Oh, yes, a large number and several of them my school-mates. I was most sorry of all for Lizzie Brown. She was very anxious to teach, and needed the employment, and her friends had obtained the promise of a position for her. I own I was afraid for her, for she has been somewhat careless about her studies some of the time; and in the examination she failed to pass just by a fraction."

"How do you mean?"

"Why, the examiner marks the degree of efficiency in each study, and then adds all together and divides by the number of studies. One hundred is perfect, and seventy-five is required to get a certificate. When Lizzie's average was made out, it was seventy-four and a fraction, and she failed."

"That was unfortunate, indeed. And how did your record stand?"

"Eighty-six, on the average."

"Then you had eleven credit marks beyond what you needed to get your certificate?"

"Why, yes, if that is the way you put it. I should have barely passed if I had had eleven less."

"But you could not tell beforehand just how the examiner would rank you?"

"Certainly not."

"What a pity you could not! You might have saved so much unnecessary study, which you have spent in gaining the eleven points you did not need."

"Why, Uncle Joseph! What do you mean? I believe I am not afraid of study. You know it has long been my ambition to be a teacher, and I want to be one of the best. I would have been glad to stand one hundred in every study, if it had been possible, and I was willing to work for it, too. What made you speak in that way?"

"I guess I must have been thinking of what you asked me a few days ago. You remember you were very anxious to know whether dancing and card-playing were positively wicked, so that a person who practiced them could not be a Christian. What could I think but that you wanted to guard against self-denial and separation from the world just as far as you possibly could, and barely pass?"

"And how could I know but the same principle would apply to your ambition for teaching? Why should it not?"

"O uncle, how strangely you do talk! I never thought of it in that way; but you know some of my young friends practice those things."

"And they have asked you to join them?"

"Yes, sometimes."

"And you would like to do so if you could quiet your conscience so far as to believe that you could still be a Christian. Are any of your friends better Christians because of their indulgence in these things?"

"I cannot say they are."

"Do you know of any who would rank one hundred as followers of Christ, if only they did not lack these particular Christian graces?"

"No, I do not think anything of the kind."

"Then where is the occasion for such a question as I have spoken of, if your ambition for the Christian life is like your ambition for teaching, and you aspire to be one of the best?"

"Are the cases, then, so much alike?"

"There is a difference, certainly. If you had failed in this examination, you might have gone back to your studies, and at another time you might have succeeded. But a time is coming when those who are ready will go in, and the door will be shut. Yes, there is a difference. Alas for those who are trying to walk as close as possible to the line which separates the Church from the world! God save my dear niece from coming to the great examination, only to rank seventy-four and a fraction!"

A TALE OF TWO BUCKETS.

Two buckets in an ancient well talking once together,  
And after sundry wise remarks—no doubt about the weather—  
"Look here," quoth one, "this life we lead I don't exactly like;  
Upon my word, I'm half inclined to venture on a strike;  
For—do you mind?—I'm however full we both are empty—the well, I mean, I can tell."

"That's true," the other said; "but then—the way it looks to me,  
However empty we go down, we come up full, you see."  
Wise little bucket! If we each would look at life that way,  
Would dwarf its ills and magnify its blessings day by day,  
The world would be a happier place, since we should all decide  
Only the buckets full to count, and let the empty slide.  
—Churchman.

## The Little Folks.

### THE ANXIOUS LEAF.

Once upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said:—

"What is the matter, little leaf?"

And the leaf said:—

"The wind just told me that one day it would pull me off and throw me down to die on the ground."

The twig told it to the branch on which it grew, and the branch told it to the tree.

And when the tree heard it, it rustled all over, and sent word back to the leaf, "Do not be afraid; hold on tightly, and you shall not go until you want to."

And so the leaf stopped sighing, but went on rustling and singing. Every time the tree shook itself and stirred up all its leaves, the branches shook themselves, and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could ever pull it off.

And so it grew, all summer long, till October. And when the bright days of autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow, and some scarlet, and some striped with both colors. And the tree said:—

"All these leaves are getting ready to fly away, and they have put on these beautiful colors because of joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it; and when it was very gay in color, it saw that the branches of the tree had no color in them, and so the leaf said:—

"Oh, branches! why are you lead-color and we golden?"

"We must keep on our work-clothes for our life is not done; but your clothes are for holiday, because your tasks are over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up, and turned it over and over, and whirled it like a spark of fire in the air, and then it fell gently down under the edge of the fence among hundreds of leaves and fell into a dream, and never waked up to tell what it dreamed about!—H. W. Beecher.

## For Young and Old.

### Only Fan.

.... A host-maker has this extraordinary announcement: "Ladies will be sold as low as seventy-five cents a pair."

.... A layman in Boston asked a neighbor if his minister did not borrow his sermons. The reply was in the form of another question, "Do you not wish yours done?"

.... "You ought to husband your coal more," said the charity woman, "I always do, ma'am; I makes him stift ashes and pick the cinders."

.... He asked her: "Going away?" "Yes; going to the sea baths." "What in such chilly weather as this? You will never go into the water." "Oh, yes, I will; I'm all fixed up for that." "Really?" "Yes; I've had all my bathing dresses trimmed with fur."

.... Professor, deeply interested in his subject, just here I will make a remark that, if you take the trouble to inquire, you will find ninety-nine out of a hundred hold the opinion that the system of brotherhoods is ninety-nine hundred out of a thousand."

.... An old farmer said of his pastor, who was exceedingly mild in his preaching, "He's a good man, but he always rakes with the teeth up."

.... A lady, a regular shopper, who had made an unfortunate clerk tumble over all the stockings in the store, objected that none of them were long enough. "I want," she said, "the longest hose that are made." "Then, madam, I make him stift ashes and pick the cinders."

.... Jeweler: "What kind of a chain would you like?" Young man: "Well, I don't know, hardly. What kind of a chain do you think I ought to have; that is, what style would you think best for the most becoming for a young man what carries groceries to some of the best families in town?"

.... A young man in a music store was lately overpowered by a beautiful young lady, who wanted to purchase "Mr. Hood's—a song of the—a gentleman's—undergarment!" The young man is still alive.

.... Old Lady (on donkey): "Boy, isn't this very dangerous?" Boy: "Why dangerous, indeed, marm. There was a lady I rode up here last year, and the donkey fell, and the lady was checked over the cliff and killed." Old Lady: "Good gracious! Was the donkey killed, too?" Boy: "No, marm. That's the very donkey."

.... Eva Belle's mama had been trying to prevent her little three-year-old girl from playing, as usual, with her dolls. Eva Belle's mama noticed her playing horse, and said, "What is my little girl playing horse on today?" "On a donkey," Eva Belle came. "No, marm, I ain't playing horse, I'm playing donkey."

.... "Do you know anybody that's buried up in that cemetery?" said an elderly lady passenger to a railroad conductor, pointing to a resting-place for the dead that she saw her while waiting for the car. "No, marm, I don't." "How long have you been conducting on 'Able road'?" "About four years, marm." "Well, if I'd been four years on the road I'd found out 'sartin' or other. I s'ld hate to be so ignorant," and an expression of extreme disgust stole over her face as she put down her parasol with a thud.

Gems of Religious Thought.

.... If a man have love in his heart he may talk in broken language, but it will be eloquence to those who listen.

.... Neither days nor lives can be made holy by doing nothing in them. The best prayer at the beginning of the day is, that we may not lose its moment; and the best grace before meat is, that we may be as good as we are when we eat.

.... How grandly simple is the Christian life! Hope calmly circled by "Thy kingdom come," and ended by "dearly bread!"

.... A great man under the shadow of defeat is taught how precious are the uses of adversity; and, as an oak-tree's roots are strengthened by its shadow, so all defects in a good cause are but reinforcements on the road to victory at last. —Charles Sumner.

.... Translate the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your feet, and teach it by your fingers. That is, let your work and your walkings be Scripture exposition, as living epistles read and known of all men.

Press on! press on! no doubt, no fear, from age to age we shall be there; What'er may die and be forgot, Work done for God, it dieth not.

.... In the humblest dwellings and in the obscurest corners, the noblest and the most successful, and the most honorable lives are lived as truly as in the palaces and beneath the gaze of admiring eyes. Every life which Christ guides by His light, and cheers by His smile, and crowns with His forgiveness and His reward, is thoroughly living for His experience and for His abundant rewards. —Pres. Porter.

It is not singing psalms, but being one, in music in God's ear. Not only lips, but also lives, must swell the hymn of praise. Or vain the song. To be true worshippers We must ourselves be temples.

.... Learn to entwine with your prayers the small cares, the little sorrows, the little joys of daily life. Whatever afflicts you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it. —Winston.

THE SHORTNESS OF LIFE.

How soon Our new-born life Attains to full-grown noon! And this, how soon to gray-haired night! We spring, we bud, we blossom, and we blast, Ere we can count our days, our days they flee so fast.

They end When scarce begun; And ere we apprehend That we begin to live, our life is done; For they dull thoughts to count, count every day the last.

—Francis Quarles.

## Religious Items.







## THE WEEK.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, November 4.

President Hayes has appointed the 27th inst. as a day of national Thanksgiving.

The late Walter Hastings bequeathed the bulk of his fortune (about \$500,000) to Harvard University, after the death of his wife.

The loss by the fire at Mount City, Ill., on Sunday, footed up \$140,000. The people of Illinois have been appealed to for aid.

The great Chicago dry-goods' firm of Stetson &amp; Co., has suspended, with liabilities of over a million.

There was a considerable fall of snow yesterday in New England and northern New York.

Wednesday, November 5.

Gen. Grant reached Illinois yesterday after a two-year's absence.

In the elections yesterday Connecticut, Massachusetts, New York, Minnesota, Nebraska, New Jersey, Pennsylvania, and Wisconsin went Republican, or indicated Republican gains. Maryland and Mississippi went Democratic.

The steamer Faraday has arrived at Hall-fax, having successfully laid the new French cable from Brest to St. Pierre; and will now lay it from St. Pierre to Cape Cod.

Bismarck has demanded the withdrawal of 20,000 Russian cavalry from the Prussian frontier.

The presence of the British fleet at Besika Bay is supposed to be significant of the approaching collapse of the Ottoman government.

Thursday, November 6.

The Indian Territory is suffering from an unprecedented drouth. Much distress is feared.

Nineteen persons lost their lives by a recent railway accident in India, and forty-five were injured.

Rev. Dr. Gordon Hall, for twenty-seven years pastor of the Edwards Church, Northampton, died at Northampton, N. Y., yesterday.

The American Woman's Suffrage Association is holding its annual meeting at Cincinnati.

There has been a destructive hurricane at the Magdalen Islands.

Gen. Grant has been warmly received at his home in Glenside, Ill.

Funeral services over the remains of the late Senator Chandler occurred yesterday at Detroit, and also, in the case of the late Gen. Hooker, at New York.

Friday, November 7.

Germany is trying to pacify England and Russia and prevent an outbreak.

Work has been begun on the Southern Pacific Railroad.

President G. éry, of the French Republic, is opposed to capital punishment, and has lately commuted five death sentences.

The floods in the land of James have drowned nearly one hundred persons and greatly damaged the crops.

A financial crisis exists in Paris.

The mining excitement at Corina, Me., is increasing.

The Republican majority in Pennsylvania is estimated at 60,000.

Saturday, November 8.

The funeral of General Hooker at Cincinnati yesterday was very impressive.

The health authorities of Memphis have adopted vigorous measures to stamp out all traces and seeds of yellow fever.

Twenty-four freight cars were completely wrecked on the Pennsylvania Railroad near Altoona yesterday. One man was killed and another seriously injured.

A large flouring mill was burned in Elizaville, Ky., yesterday. Loss, \$50,000.

The financial distress in Turkey is said to be unprecedented.

Monday, November 10.

The ship Lety Octavia, from Delaware Breakwater for New York, collided with the steamer Champion, of New York, for Charleston, S. C., early Saturday morning.

The schooner Petrel from Newburyport foundered at sea in a terrific gale the first of the month. Fifteen persons were drowned, including the captain.

Other disasters at sea are reported: The whaling schooner Fen-roe was recently wrecked in Cumberland Strait. The crew were saved. — The Arizona, one of the Gun line of steamers, struck an iceberg on Friday night, and stove in her bows. No one was injured. The steamer Falcon, from Baltimore to Charleston, collided in Chesapeake Bay, Saturday evening, with the schooner S. C. Tryon, loaded with ice from the Kouschebec River. The steamer sank, but all hands were saved.

Rev. Matthew Hale Smith, widely known as "Barleigh" of the Boston Journal, died Friday morning at his home in South Brooklyn.

A cyclone in Missouri, on Saturday, destroyed one church and several buildings.

An explosion occurred in a cracker and candy factory in Kansas City, Mo., Saturday. Five of the employees were killed and twelve wounded.

## A REVITALIZER.

This you will find is the new "Compound Oxygen Treatment" which is now attracting universal attention. It is especially valuable where, from any cause, there exists great physical and nervous exhaustion. All convalescents will find in it just the help they need for full and quick recovery; because it acts as a revitalizer. A Treatise on "Compound Oxygen," containing a large number of testimonials to most remarkable cures, will be sent free by mail. Address Drs. STARKEY & PALEN, 1112 Girard St., Phila., Pa.

## A FAVORITE YOUTH'S PAPER.

The Youth's Companion, of Boston, has steadily grown in public favor for more than fifty years, and is now one of the most admirably conducted papers in the country. It has recently been increased in size, and is illustrated by our best artists.

"If you have pains in the diagram," said Mrs. Partington, bringing her forefinger up to "Present!" "Take SAN-FORD'S JAMARCA CIGAR." There's nothing harmonious in it; there is in some things. I have seen people thrown almost into convulsions by taking wrong subscriptions; but this is a warning and irritating, and soon gives a healthy transaction to the stomach." Nothing isn't like better.

## LOST SEVEN POUNDS IN THREE WEEKS.

Allan's Anti-Fat is a genuine medicine, and will reduce corpulence from two to five pounds per week. Purely vegetable and perfectly harmless, acting entirely on the food in the stomach, preventing the formation of fat. It is also a positive remedy for dyspepsia and rheumatism.

BOSTON, Mass., Feb. 11th, 1878.

BOTANIC MEDICINE CO., Buffalo, N. Y.

Gentlemen—The lady alluded to lost seven pounds in three weeks, by the use of Allan's Anti-Fat.

Yours truly,  
SMITH, DODD & SMITH,  
Wholesale Druggists.

SUDDEN CHANGES OF THE WEATHER

often cause Pulmonary, Bronchial and Asthmatic troubles. "Brown's Bronchial Troch" will allay irritation, which induces coughing, oftentimes giving immediate relief.

Our readers will do well to notice carefully the advertisement of Dr. W. D. Clark, whose Dental Rooms are located in the Wesleyan Building, 36 Bromfield Street, and whose ability can be testified to by numerous patients. None but the best materials used in the manufacture of artificial teeth. Give him a call.

THE EVIDENCE ACCUMULATES.

H. J. Footner, of Toronto, Ont., certifies that Warner's Safe Pills have cured him of biliousness and sleeplessness.

G. A. J. Gadbois, of Brookville, Canada, certifies that the Safe Pills and Safe Bitters have cured him of malarial difficulties contracted in Texas. E. J. Campbell, of Philadelphia, certifies that the Safe Pills and Safe Kidney and Liver Cure have nearly cured him of a bad chronic liver complaint. And like testimonials keep coming in.

Any person who once tries "Cement Paint" to stop a leak in roof, around

scuttle or chimney, will never again use a substitute therefor. It should be tried before the snow is on the roof.

Cure your Cough by using Madame Porter's Cough Balsam. Price, 25, 50 and 75 cents.

SANCHO PANZA invoked blessings on the inventor of sleep. Had Webb's Chocolate been as well-known in the days of Cervantes as it is in this, the praises of that delightful and sleep-producing beverage, if not the beverage itself, would have been in his mouth every evening. Ask your grocer for it.

MESSRS. JOHN H. PRAY, SONS & CO anticipated the recent advances in carpeting, and laid in a large stock at low rates, so they are now able to offer their goods at old prices. As further large advances will take place soon, it is wise to buy carpets at once.

CONSUMERS desiring the very best Chocolate or Cocoa should purchase that prepared by Walter Baker & Co. Established in 1780. Walter Baker's Chocolate has no superior, and its standard is always maintained. All grocers sell it.

Never Well.—Thousands of people who are not absolutely sick complain that they are "never well." Without being in pain they are perpetually in a state of discomfort worse than bodily suffering. The cause is the indigestible wealth which is a morbid condition of the digestive, assimilating and discharging organs. Tone, invigorate and regulate these viscera with Tarrant's Effervescent Seltzer Aperient.

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